The Churchman.

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DAILY SERVICE.

"O how amiable are Thy dwellings, Thou Lord of Hosts! My soul hath a desire and longing to enter into the Courts of the Lord: my heart and my flesh rejoice in the Living God."—Psalm lxxxiv: 1, 2.

PUBLIC WORSHIP is celebrated, every Week-day, in this city as follows—

Trinity Church.........................At 9 A. M., and 3 P. M.
All Saints' Church..........................." 6 "
St. Luke's Church............................" 8 A. M.

Holy Communion administered every Sunday, at 7 A. M., except the 2d Sunday in the month, at usual time; and Evening Service on Friday, at 5 P. M.

St. Clement's Church........................" 8 A. M.
Calvary Church..................." 8 " and 6 P. M.
Church of The Annunciation.........." 8 " and 4½ "
Church of The Holy Communion........" 8 " and 6 "

Saints' Days, a second Service, Lecture and Offertory at 11 A. M.

Church of The Crucifixion..................." 8 A. M.

Calendar for November.

12. Twenty-First Sunday after Trinity.
19. Twenty-Second Sunday after Trinity.
26. Twenty-Third Sunday after Trinity. [The Collect, Epistle, and Gospel, for the Twenty-Fifth Sunday, are to be used.]
30. St. Andrew the Apostle.

DECEMBER.

3. Advent Sunday.
10. Second Sunday in Advent.
17. Third Sunday in Advent.
20. Ember Day.
21. St. Thomas the Apostle.
22. Ember Day.
23. Ember Day.
24. Fourth Sunday in Advent.
25. The Nativity of our Lord, or the Birth-day of Christ, commonly called Christmas Day. [Proper Psalms instead of the Psalms of the Day.]
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.
31. Sunday after Christmas.

THANKSGIVING DAYS APPOINTED BY THE CIVIL AUTHORITY.

November 16.—Maine—New Hampshire, Vermont.
" 23.—Pennsylvania—New Jersey—Maryland—Ohio.
" " New York, Tennessee.
" 24.—Missouri.
" 30.—Massachusetts—Connecticut.

☞ The proper Service for the Day is printed immediately before the Family Prayer.

Poetry.

For the Churchman.

CHRISTIAN SONNETS.

I.

There is a calm for those who weep,
When all the storms of life are o'er:
Where saints their tuneful vigils keep,
There grief shall wound the soul no more.
Though darkling clouds obscure the sky,
And hopes, like phantoms, flit thee by,
And joy, the sunshine of the heart,
A stranger to thy footsteps be;
For ever from thy soul depart,
To be no more a guest with thee!
Believe a brighter day shall shine,
Soon as thy mortal race is run,
The perfect bliss of Heaven thine,
Eternity thy life begun.

II.

Oh, happy thought, though grief alloy
Earth's dearest hope—its brightest joy
Nor care, the soul can ever blight,
No more than rust, the diamond's light:
Though sorrows are to mortals given,
The tears the contrite shed
Become, when they are dead,
Bright gems that stud the road to Heaven;
And penitential sighs
Are heard beyond the skies,
The seraphs catch the hallowed strain—
Give from golden harps again
The harmony, on high,
Unwilling it should die.

Trinity College, Hartford. G. T. R.

Selected Matter.

THE REVOLUTIONARY SPIRIT.*

A predominant trait of the modern radical philosophy is its strong tendency to an extravagant individualism. Indeed, this is even boasted of as being in fact a characteristic excellence of the age. Our lecturers are continually following each other in the remark, that in former times of darkness the individual man was of little account, whilst the state was everything. Now, it is said, the individual is, at length, advanced to his proper dignity. We deny the assertion and demur to its pretended philosophy. The Almighty alone exists *per se.* The true dignity and worth of every created thing, and of every created intelligence, is found in its settled relations to the organism of which it is a more immediate member, and in the relations of that organism to higher, and so on evermore as we ascend upward in the vast scale of organized being. Here alone the true worth of the individual is discovered. It is sunk, marred, and utterly lost when severed from such connection. It then falls from the high dignity of organic *membership* into the nameless and valueless condition of a *fragment,*—a fragment of a disorganized heap or mass. It becomes an atom—for this is not a term of dimension merely—an atom without relations, having no λόγος or reason, and even incapable of being truly named. The chief of the ancient philosophers doubts whether *true being* even can be justly predicated of anything thus viewed. At all events, to use his language, it may be rightly called ἄγνωστον καὶ ἄλογον, irrational and unknowable;—having no science, because viewed aside from all relations, from all *membership,* from all organic existence. Thus regarded, man has no *rights,* because these are inseparable from organic *obligations.* His very individuality perishes when this suicidal paralogism separates him from all those organisms of the family, the state, and the church, in which, and through which, God designed that his true dignity as an individual should be most effectually brought out.

It is, in fact, by making much of the state, and other organic relations, that the individual or personal obligations are most prominently manifested; whereas the opposing philosophy, in utter inconsistency with its own pretensions, is ever running into the *abstract,* and magnifying those easy, *impersonal* virtues which inflate the soul with a gaseous self-conceit, because they require no defined practical duties aside from oratorical commendation of themselves, and a self-righteous and malignant censure of everything else that does not assume the same false elevation. Thus it is loud in praise of humanity, philanthropy, universal benevolence, or love of being in general, whilst it makes but little or no account of the true individual or domestic excellencies, such as the personal "charity that *edifieth*" (or buildeth up) instead of "puffing up," personal gratitude, parental affection, conjugal love, filial piety, the social feelings of neighborhood, attachment to home, reverence for the church, loyalty to the state, and, in this way, the love of the whole through the members, instead of that irrational and unnatural mode which utterly reverses the process which God has established.

This tendency to a hideous individualism, in the very worst sense of the term, is not confined merely to the false theoretical philosophy of the day. It is exhibiting, in some quarters, the most dangerous practical results. Its necessary tendency is to disorganization,—to experiments on the infinite divisibility of society. Families, states, and churches, lose their cohesion, and begin to crumble before it. Self, selfishness in its worst form, self-determined if not self-determining wills—in other words, the absolute claim of each individual to be bound by no laws and no organic relations to which he has not given his own self-creating and self-imposing assent,—this is the certain result if carried out in all its political and social bearings. We have called it a *hideous* individualism, because its tendency its to animalize and barbarize humanity. Through the organisms that God has appointed, man is ever gradually getting above his lower individual life into something higher, and which can be reverenced on that very account. On the other hand, as a mere fragment of an ever fluctuating mass, he *must* become more selfish, more irrational, (because viewing himself aside from binding relations), more unscientific and unphilosophical in every department except that of the merest physical knowledge, and, in this way, and as a necessary consequence,—ever more and more animal. It is the characteristic of the rational nature, that it strives to exist, εν αιωνι. It ever tends to live its whole life,—the past in the present, and these as containing virtually the ever developing future. The animal nature, on the other hand, *lives in the present;* and just in proportion as it is animal, does the present become its all in all; until the prospective and retrospective reason vanishes, because present influences immensely magnified fill the whole angle of vision: or, in other words, the soul becomes all sensorium. The age, with all its boast of thinking, is, in some respects, verging rapidly to this. The very things on which we found our claim to superiority over all others,—our facilities of intercourse, our rapid transmissions of intelligence, our swarms of newspapers, our never ending excitements, all increase the tendency. They leave no room for sober thought; in other words, they stifle reason by making us live wholly in the passing present, crowding upon us, without intermission, the ever shifting scenes of its panorama unnaturally magnified and hideously distorted as they pass.

Hence it is, that while in the true organisms which God has ordained, the feeling of accountability is ever quickened in proportion as the true idea of membership is acknowledged and reverenced; so, on the other had, man viewing himself, not as a *member,* but as a mere floating *particle* of a mass, or a mob, or of societies that approach to the nearest of these, is ever more animal, more depraved, and with less of the power of conscience and accountability, in the inverse proportion to the numbers with whom he is thus selfishly and atomically associated.

The rational man, we have said, ever lives the past in the present, and thus he gets a steady law or *constitution* of the soul, ever controlling present animal influences by past associations which have become, in a measure purified, by the abstraction of the sensual, the selfish, and the individual,—leaving only the pure rational residuum. So, also, in respect to nations. Mobs, or masses, or states resolved into mobs and masses, can have no true history, because they have no coherency, no growth, no past existence living over in the present (which must form the law of the national as well as of the individual soul), of course no law but present severed influences,—if we may give the name to that which takes no form from what precedes, and can, therefore, impart none to that which is to come.

It is also frequently said, that the main design of Christianity was to counteract this ancient heathen view which magnified the state, and to bring out the idea of the individual importance. This, to be sure, with those who are fondest of the position, is very far from being connected with any thought of eternity. They have reference to this life, and this life only. But take it in the highest sense,—How, we ask, did Christianity enhance the importance of the individual man? Manifestly by revealing a higher organism than those social or political systems, which it was never intended to supersede—the higher organism of the church—that celestial πολιτευμα, or *citizenship,* which was to have its place among visible societies on earth, whilst its Head abode in Heaven. It was the introduction of a new and higher order of organic life, to resist more effectually than the others could do, that principle of death, or tendency to decomposition, which had been introduced by human depravity, and which ever threatens to resolve society into a disorganized mass of separate, selfish, individual-right-asserting, and warring atoms.

We have spoken freely of some of the radical tendencies of the times, not because there are not many aspects of our age, as of all ages, most full of hope to every believer in Providence and Christianity, but because right in this quarter, do we conceive, lies our greatest danger, and, therefore, right here should be the loudest warning cry. We are in no peril from ultra conservatism. We are in no danger from too high a reverence for law. We run no special risk of becoming too fond of the associations of the past. We are in no danger at all of too severe laws for the punishment of crime, or of their being too rigidly enforced. We are in no danger, at present, of that frightful monster, the union of church and state.

We are in no danger of feudalism, or of large permanent landed estates, whilst the laws of descent, and the spirit of speculation, and the restless passion for rambling, and pioneering, are continually smoothing the highest waves of inequality, and ever, in one or two generations, bringing those who have been on the topmost swell to a level with the lowest. It is safe to say, too, that we are in no danger of too much Christianity. But we *are* in danger of infidelity; we are in danger of radicalism; ay, and of socialism, too, much as a certain class of conservatives may affect to sneer at it. We are in no great danger of any aristocracy, except that ever dissolving one of wealth, but we are in danger—shall the writer dare to utter it,—we are in some danger of rather too much democracy. Our fair republic, as long as its fundamental ideas of representation and constitutional stability are rigidly maintained, may be held to be one of the truest and purest organic forms through which the spirit of law has ever breathed. But we are in danger of bringing it to the condition of an immense bloated mass, having no law of life in the whole, or any of its parts, but the spasmodic motions of the *present* opinion, expressed in the *present* physical force, ascertained in any way that may please the *present* accidental demagogues of the day. In spite of all our checks of representation, we are fast becoming an unmixed democracy. This might do for so small a state as Athens; for these daily saw each other's faces, and there was in this some slight check of accountability. But let the time come when a public sentiment, or something assumed to be such, got up by corrupt partisans, sustained by a reckless press, perseveringly proclaimed to be the will of the democracy (and in this way actually becoming that will, as far as outward expression is concerned, because few dare to resist it at the hazard of being thought unpatriotic), babbling about destiny, and, under this unmeaning phrase, hiding schemes of gigantic wickedness, for which no man feels directly accountable because it is all thrown on this invisible agent—when such a sentiment, we say, thus borne by an irresponsible influence throughout our vast territory, shall be felt to be the real sovereign power, if we may not call it law of the land, superseding all other law, be it constitution, be it judicial precedent, be it all that connects us with past generations—when this is so—then will there be presented a demon form of anarchy and animality, an irresponsible power for evil, immensely beyond anything that ever sprang from the turbulence of the ancient democracies.

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* From a Discourse delivered before the Φ. B. K. Society of the Wesleyan University, by Tayler Lewis, Esq.

Communications.

For the Churchman.

When St. Luke, as he was moved by the Spirit of God, said of St. Barnabas that "he was a good man, and full of the Holy Ghost and of faith,"* he made a record which, in all ages, will be a fruitful source of the most interesting and important reflection. It describes the Christian character in its completeness, and thus presents an object which every disciple must keep constantly before him as the mark to which he must be pressing forward, if he would be true to the obligations of his religion, and cherish a reasonable hope of its rewards.

"The Holy Ghost" is the adorable name of the Third Person in the Godhead—the Holy and Undivided Trinity; of Whom divine revelation has taught the Catholic Church to require of us the belief that He is "the Lord,† and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the prophets."

As "the Giver of life," the Holy Ghost imparted to the human soul, at the creation of our first parents, its spiritual vitality and energy, and kept it under those influences which enabled it to give its high powers to the preservation of its innocence and purity, and the discharge of its holy and happy duties, in its first estate. When fallen from that estate, and thus deprived of all the good which the Holy Ghost infused into its being and its operations, the its Creator's pity. In His mysterious counsels of redeeming love, the Son of God became the Mediator with the Father in guilty man's behalf; and therefore did the Spirit of God again breathe into man's soul, giving it the life and power of a restored probationer for heaven, once more required, because enabled, to obey his God, to resist evil, and to work out his salvation. To this privilege every descendant of Adam is born an heir, in connection with his sad inheritance of depravity, corruption, and misery, and as a means of lessening, and being ultimately delivered from, the ills of this inheritance, and thus of consolation under those ills, and of eternal triumph over them.

It is a principle which lies at the foundation of the religion of the Bible, and pervades the whole of that sacred Volume, that man's nature having thus been raised by the Holy Ghost from the total depravity brought upon it by the fall, and restored to the condition of moral agency, his character is to attain to moral and religious excellence, and to continue and grow therein, by his gratefully and faithfully availing himself of this moral agency, and exerting the power which it involves, in the cause of duty. It is moreover revealed to us, that in proportion as this is done, on the principles and in the spirit of the Gospel, that only Source and Sustainer of the spiritual life, the Holy Ghost, will bestow His grace, illuminating the mind with religious knowledge, purifying the heart from sin, warming the affections with the faith, hope, and charity of the Gospel, giving strength in weakness, and comfort in sorrow, and increasing all His influences more and more until the end is attained of everlasting life. These His gracious influences have given to them, in the Bible, His own glorious name, the Holy Ghost. Thus is it said of St. Barnabas, as of St. Stephen, that he was "full of the Holy Ghost." And in the case of every good man, it is the Holy Ghost, ruling in his heart, Which alone can keep him in that fidelity to the religion and morals of the Gospel which has promise of being, through Christ, acceptable to God, and rewarded by Him. The religion and morals of the Gospel, therefore, are such as the Holy Ghost sees fit to require of us. As they are to be wrought and preserved in us by the power of His grace, so has He mercifully defined them for us in the volume of His inspiration. It is also clear from that volume, that He exerts the power of His grace over our hearts and characters, and thus over our lives and actions, through the understanding and the affections, which He restored, in our first parents, after the fall, and by virtue of their redemption by the Son of God, to the capacity of holy and virtuous growth and operation. The first means, then, of our being "full of the Holy Ghost," that is, abounding in His grace, for the practical purpose of true religion and morality, is, such acquaintance with the principles, rules, and requisitions, of religion and morality, contained in the Holy Scripture which He has caused to be written for our learning, as can be attained only by diligently reading, marking, learning, and inwardly digesting, that Scripture, in order that our understanding may be enlightened with religious and moral knowledge. In the very outset, however, of this study, we find that there can be no hope of success—that is, of arriving at any thing more than a mere barren and unfruitful knowledge of the letter of the Bible—except we also diligently and faithfully apply to those other means of illumination in spiritual knowledge, which God has appointed for us in prayer, and in the instructions, ordinances, and services of His Church. Thus may the Christian hope that "the Spirit of truth will guide" him "into all truth." And it will indeed be a *guidance*—a *leading.* Such is the extent and depth and excellence of the truth as it is in Jesus, that it is forever shining *more and more* upon the path of him who truly seeks and appreciates it, unto that perfect day which can never dawn until the darkness of time is passed, and the true light of heaven is enjoyed forever.

In the beautiful harmony of the Gospel dispensation, it is provided that under its renewing and sanctifying influences, the intellect and the affections shall work together, improving each other, and yielding mutual assistance in the course of evangelical faith and piety. If we would grow in saving knowledge, we must grow in virtue and true holiness: if we would be full of the Holy Ghost in understanding what the will of the Lord is, we must be so in doing that will, by implicit adherence to all that it requires us to believe; by keeping our hearts aright in their thoughts, affections, tempers, and passions; by the truly Christian guidance and government of the words of our mouths; and by the uniform maintenance of such a character and conduct as comports with the Scripture standard of *a good man.*

The idea of a truly good man being full of the Holy Ghost, is the leading feature of the beautiful collect which, at the present writing, is daily offered by the Church:—

"O God, forasmuch as without Thee we are not able to please Thee; Mercifully grant that Thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. Amen."

If we would truly please God, by being the good Christians which He requires us to be, our hearts must *in all things* be directed and ruled by His Holy Spirit. As, then, the Christian would cherish a reasonable hope of fulfilling his baptismal obligation to be Christ's faithful soldier and servant, and therefore of enjoying here and hereafter the justification and favor of God, let him often pause and ask whether the situation in which he then finds himself, the thoughts in which he is indulging, the feelings which he cherishes, the purposes and designs which are in his heart, the conversation in which he is engaged, or the thing that he is doing, is such that he can honestly think that he is moved and directed thereto by the Holy Ghost; and whether the prompting which keeps him back from what he might then be, or might then do, the reluctance he feels to any given acts or courses, or the resistance he makes or designs to what, from any quarter, is urged upon him as duty, is from the same pure and perfect Source. This being the Christian's habit, conscientiously maintained, and ruled by the principles and precepts of the Bible, it will make him very vigilant in the things pertaining to his religious and moral obligations, and may be hoped, through the grace of the Holy Ghost, Whose indwelling for the directing and ruling of his heart, he thus seeks and encourages as Himself hath ordered, to be a means of having his heart, and body, directed to God's laws and in the works of His commandments.

But the preparations of heart, and the spiritual care and effort, which the Holy Ghost requires as means of the influences of His grace, make constant revelations to the sincere and ingenuous mind, which cannot but infuse into it sorrow and concern. They disclose the incessant lusting and warring of "the flesh against the Spirit," and the proofs thus afforded of the miserable "infection of nature," which, always obtruding upon the awakened conscience a sense of inherent weakness and frailty, and too often, alas! memories of serious lapses and grievous sins, almost tempt to the fear that even the smallest hope is presumption, and that the separation between the corrupt and guilty soul and its pure and perfect God, is irremediable, leaving nothing to the former but despair, and everlasting destruction from the presence of the Latter. But it is for the comfort of those who thus mourn, the encouragement of those who thus fear, the relief of those who are so distressingly conscious of inability and danger, that the Gospel brings its good tidings. Hear what comfortable words the Holy Ghost saith unto all who are thus moved by the grievous remembrance and intolerable burden of their sins: "Thus saith the High and Lofty One That inhabiteth eternity, Whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."* A contrite and humble spirit, truly and sincerely such, is itself the gift of God: it is caused by the gracious presence of the Holy Ghost in the heart.

The Gospel presents the entire and meritorious fulfilment of the law of God in the person of Jesus Christ, as man's Representative, and thus a *perfect righteousness* wrought out by Him Who had no obligation of His own to pay. *This* is the righteousness which God respects as claiming His entire approval, and His reward. This approval and reward, thus due to Christ, He transfers, agreeably to the terms of the covenant of which He is the Mediator, to man, of whom, in that covenant, He is the appointed Advocate and Representative; and whose exposure to the just severity of the divine law He removes by His vicarious sufferings and atoning death. But it is a part of the glory of this scheme of redemption, that it degrades not the grace of God by making it minister to sin. The salvation which it procures, it requires that men work out for themselves: the calling and election into which it brings them, it bids them make sure for their ultimate and eternal welfare. The services, however, which it thus requires of them are not perfect and meritorious; for then it were vain to impose the obligation. *Such* services were rendered *for* them by their Great Representative. The conditions required of men, that they may enjoy the benefits of the work done for them by Christ, are very merciful and lenient ones, appointed in the great forbearance of their God, and accepted by Him, and allowed to be available for them, in the same forbearance. But small and unworthy as they are, they must proceed from an honest and good heart, be thoroughly sincere, unselfish, and earnest. Thus let the Christian's humble and contrite spirit be laid in prostration before his God, and He, for Christ's sake, will be pleased to recognize in it the presence of the Interceding Spirit,† and extend to it His pardoning and sparing mercy.

And if this humility and contrition are indeed sincere and genuine, they will prompt, and keep always in mind, as the earnest appeal of a sense of obligation never to be relaxed or forgotten, the self-devoting inquiry, *Lord, what wilst Thou have me to do?* The substance of all God's requisitions, is comprised in that message with which the holy Baptist would have the world prepare the way of the Lord, when, in the mystery of His incarnation, He came as the world's Redeemer—"Repent ye:" 'Bring forth fruits meet for repentance." These "fruits" are evidently that obedience which the Gospel requires in the love of God with all the heart, all the mind, all the soul, and all the strength, and the love of our neighbor as ourselves. And as the knowledge of what this is can come only by revelation from God, FAITH must lie at the foundation of all obedience, and be its perpetually controlling principle: it must humbly, and with entire submission to divine teaching, ask what is duty: it must sacrifice all leaning towards the mind's own judgment touching the greater or less obligation of the particulars of that teaching: it must silence all demand or expectation of having the reasons for duty made clear, as a ground of compliance with it: it must recognise as of equal moral obligation, assent to divine truths, the observance of divine ordinances, and the discharge of every species of duty to God and man: it must thoroughly embrace, as a principle of entire self-renunciation, of trust in the merits of Christ, and of assurance of His all-sufficiency, the Gospel view of the utter unworthiness of man and all his services, of each one's own imperfections and sinfulness in his very best estate, and of the atonement and intercession of Jesus as his only ground of hope. This is the faith which the Gospel requires of man in order to his being made a subject of that justification which God has been graciously and mercifully pleased to place within our reach, "only for the merit of our Lord and Saviour Jesus Christ, and not for our own works or deservings;" the requiring of which, as a ground of our justification, would exclude that unspeakable gift forever.

Of this faith, the Christian's heart, if he would be a truly good man, must be "*full,*" so as to leave no room therein for the counter-influence of human reasonings, of selfish or worldly principles and feelings, of doubts and difficulties, or of dependence and confidence placed any where but in the Gospel, just as God has given it. He must bring his whole soul to Christ, feeling that it has no hope but in Him, and that it needs all His mercy by reason of its entire unworthiness, and utter inability to help and save itself; and knowing assuredly that in Him dwelleth the fulness of every requisite for being a mighty and an all-sufficient Saviour. And so honest and entire must be the offering of this faith, and so genuine and truly evangelical the faith itself, that it must embrace, as a part of its very being,‡ humble and unreserved use of all the means, and performance of all the conditions, on which the Saviour has been pleased to suspend the application to individuals, for their spiritual and eternal good, of the benefits of the mighty salvation which He procured for our race. That such means and conditions are appointed for this blessed end, and required as indispensable, the Holy Ghost teaches as clear- [illegible] Gospel. [illegible] heart that is truly changed, renewed, and sanctified by Him, which He rules, and which He fills, will govern accordingly its views of evangelical and justifying faith, and accordingly govern the life and character of him who possesses it.

And finally, in all that the true Christian desires to be and to do, his faith is ever fixed on the requisitions of the law of God; that law being made the subject of his constant study and meditation, with fidelity in the use of the means of rightly understanding it, which He hath established in His Church, and in the acts and exercises of evangelical devotion required of its members; so that, in every event, and under all circumstances, faith in God prevails over temptation to control his condition, to promote his interests, to avoid or remove trials or sufferings, or to govern his actions, by expedients of a selfish or time-serving character. That which is strictly right and just, and of unquestionable consistency with the religion and morals of the Gospel, is his only rule and object; for he knows that it only is pleasing to God, and therefore it only can be expected to have that blessing from Him without which all apparent good is an utterly false dependence, and with which "all things," whatever may be present appearances, will "work together for good to them that love God."

B. T. O.

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* Acts xi. 24.

† Our translation of the Nicene Creed fails in giving the emphasis of the original to "The Lord," as a distinct title of the Holy Ghost. The expression in the original is, το Κυριον, το Ζωοποιον, The Lord, the Giver of Life; the sense of which would be better understood, in our version, if it were printed with a comma after "Lord," and pronounced accordingly, "The Lord, and Giver of Life."

* Isaiah lvii. 15.

† Romans viii. 26.

‡ "Faith without works is dead," (St. James ii. 20,) and therefore has no being. "By works a man is justified, and not by faith only;" (24) for the above reason—because faith without works is *dead,* and therefore can do nothing. It is a remarkable fact, that Martin Luther was so sensible of the inconsistency of this Gospel truth with his theory of justification by faith only, that he evidently desired to get rid of the Epistle of St. James—wished to trim the Bible down to his own notions: a mournful specimen of protestantism unsanctified by catholicism.

For the Churchman.

THE CHURCH IDENTIFIED.

SECTION IX.

THE RELATIONS BETWEEN THE DIFFERENT PARTS OF THE CHURCH.

We have now arrived at a point in our progress in the historic identification of the Church at which it becomes important to pause for a few moments and consider the past and present relations of the several parts of the Church into which as we have seen it seems to be divided.

In speaking of the Reformation in England, I did not intend to prejudge the character of any of the other reformations. Nor do I now intend to do so. I selected England as the point of discussion for several reasons, 1., because the Church in that country is older than in any of the others where a Reformation has been effected; 2, because that Church was so unquestionably independent for several centuries after its first planting; 3, because the Reformation was then beyond the possibility of a denial—a reformation *in a branch of the Church,* and not the origination of a new church or sect; and finally, 4, because the Church of England has done more than all the other reformed churches put together in extending the Church, by establishing new and affiliated branches.

In what I shall have to say in the present section, I shall include with the Church of England, as a class of which that is a type and representation, all other Protestant Churches which have been founded by the Church of England, or which are in communion with her.

The early divisions in the Church were local; each division being called, also, a Church, and taking its name from the place where it was situated. The only denominational difference known to the Scriptures or allowed in the Church, were derived from the differences of place in which each Church was located. It was not a Presbyterian Church, a Methodist Church, a Congregational Church, &c.; but it was the Church at Ephesus, the Church of Rome, the Church of England, &c., &c.

We have seen how these Churches were associated for provincial and still more general purposes. As early as the middle of the fifth century, Leo *the Great,* Bishop of Rome, had formed the design of an universal supremacy in the Church, for himself and his successors in the same See. And yet, more than a century after this, Gregory, also called *the Great,* Bishop of Rome, vehemently denounced the idea of any such supremacy. In his letter to *Mauritius* the Emperor, he says: "I am bold to say that whosoever uses or affects the style of universal Bishop [as the Arch-Bishop of Constantinople had done], has the pride and character of Anti-Christ, and is in some measure his harbinger in this haughty quality of mounting himself above the rest of his order." Writing to *Anastasius,* Bishop of Antioch, he says still further: "this is a point of the last importance, neither can we comply with the innovation without betraying Religion, and adulterating the Catholic Faith?" Thus we see that in the sixth century, a Bishop of Rome could condemn as a characteristic of Anti-Christ, that for not believing in which a Bishop of the same See, in more modern centuries must declare persons out of communion with the Church, and cut off from its Invisible Head.

Jealousies had for a long time subsisted between the East and the West, before a final separation took place. In A. D., 1053, Michael Cerularius, *Patriarch of Constantinople,* sent a letter to the Bishop of *Trani,* intended for the Bishop of *Rome,* complaining, as he had a right to do, of some of the rites and customs which the Bishop of Rome was encouraging in the Western Churches. Leo IX. (for that was the name of the Bishop of Rome), complained of the interference of the Constantinopolitan Bishop. In the next year he sent three Legates to Constantinople. Among these Legates was Cardinal *Humbert,* which was evidently an unfortunate selection. His language to Cerularius was arrogant and discourteous, and he closed by threatening him with excommunication, &c., if he did not reject, what Humbert as Legate of the Roman See, was pleased to call his errors, and conform to the Romish usages. The Bishop of Constantinople would not yield, and before the Legates left the city, they placed on the Altar of St. Sophia's, a formal excommunication of Cerularius and his adherents. This was a most direct assumption of authority over Cerularius and the Eastern Church, of which he was the acknowledged head. It led to the division of the East and the West, which exists to the present day.

Palmer, in his *Treatise on the Church,** has entered into an interesting calculation of the relative portions of the Church that adhered to the two heads of this division. As the result of his computation, he says: "It is impossible to determine precisely, the number of Bishops on each side; but there is neither proof nor presumption, that *the majority* of the Church took part with the Roman Pontiff against the Greeks: [illegible] the Eastern, up to the period of the Reformation."

But the question of numbers, is, of course, a comparatively unimportant one. A division was produced among the Churches, that were unquestionably primitive and Apostolic.

At the Reformation, as we have seen, another division was occasioned. The contest then, also, was with the Romish claim to Supremacy. Yet not directly: for the Church of England probably would not have rejected that Supremacy if it had been kept within the bounds of the early canons, and had not indissolubly allied itself to some of the worst corruptions in morals, as well as doctrines, that were to be found in that age. As England had the right to be free from Rome, and could not reform herself without, she exercised that right, and was anathematised by Rome for it.

This, of course, led to another division and alienation among Churches which are unquestionably Apostolic, and whose catholicity up to that day had never been called in question. We have not yet proceeded far enough in our work of historic identification to say with any definiteness how large a portion of the Churches, in the Romish Obedience, became separated from it by the Reformation. In England, Ireland, Scotland, Norway, Sweden, and Denmark, the Church of Rome made no pretensions of retaining the jurisdiction. She made no show even of declaring the reformed a new sect, and of setting up her claims for the individuals that still cherished a preference for her doctrines and usages, as the old Church in those countries, still in existence, though diminished in numbers. By her own confession, then, she lost the Churches in these several nations, from her Obedience. In central Europe, on the other hand, the higher clergy did not generally join the Reformation, and Rome, retaining them and their successors in allegiance to her, still claims for her adherents that they shall be recognised as the Church of those nations. The consequence of this claim, if it is admitted, or is well founded, will be, that the Protestants in those countries are revolters from the Church, and no part of its identity.

Now, it cannot for a moment be pretended, with any show of reason, that any one of these parts of the Church lost its right, or its power, to spread the Gospel, in consequence of this alienation. If the Papal Supremacy were an essential element of the Church, then, of course, rejection *of* that supremacy—or rejection *by* it—would disable any Church from carrying on missionary operations. They might, indeed, preach and build, but they would be building on "another foundation," and what they built would not be the Church of Christ.

Or again: if any one of these three parts, into which the Original and Primitive Church is divided, has set forth another Rule of Faith different from and inconsistent with that of the Primitive Church, so as that in her missionary operations she is inculcating a Gospel different in its essential features from that preached by the immediate Evangelists and Apostles of our Lord, this fact may incapacitate them from effectual missionary labors.

I will not here stop to inquire how far Rome has done this. But most assuredly the Church of England has not done it. Her Rule of Faith is the Apostles' Creed—the most simple—the most primitive, and the one that was and is now universally received. This she proposes as her Baptismal confession of Faith. This is what she requires all of her members to be taught in her Catechism, and to renew their profession and confession of, in Confirmation and this it is which she proposes to her members when about to leave the world as the Faith in which they are to be received by their Final Judge.

Nor does she put upon this Creed any new or peculiar construction of her own. Her solemn declaration is that her

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* Vol. 1, p. 198, et seq.

"Preachers shall take heed that they teach nothing in their preaching, which they would have the people religiously observe and believe, but that which is agreeable to the teaching of the Old Testament and the New, and that which the Catholic Fathers and the Ancien Bishops have gathered out of that very teaching." CARDWELL's *Synodalia*, vol I., p. 126.

Again;

"Nay so far was it from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such like Churches, in all things which they held and practised. that as the Apology of the Church of England confesseth, it doth with reverence retain those *ceremonies* [even] which do neither endamage the Church of God, nor offend the minds of sober men; and only departed from them in those particular points wherein they were fallen both from themselves in their ancient integrity and from the Apostolical Churches, which were their first founders." *Canon* XXX, of 1603.

Here then we have the Church of England unquestionably a part of the identical historic Church of Christ, taking the origin of its existence from the very days of the Apostles themselves, reformed from the corruptions and errors of the middle ages, returning to the teachings and standards of the Primitive ages—and—disowned by Rome for so doing. If now this alienation is the annihilation of one or the other of the parties to the division, as Churches of Christ, there is no reason why this consequence should result to the Church of England rather than to the Church of Rome.

The alienation between these three branches of the Churches, the *Eastern*, the *Roman*, and the *Reformed*, is undoubtedly an evil, and alike the result and the proof of sin. But most unquestionably neither the division nor the alienation terminates the visible existence of either of those branches. And I know of no reason why it should necessarily involve any one of them in apostacy from Christ. If they are apostate it must be for other reasons.

Such an alienation between different branches of the Church as this which we are now considering, is a very different thing from what we considered in §3, when we were speaking of the rise of a new sect or second Church in the place where one already existed, so as to make two different churches or denominations in the same place. It is of such an alienation that the Scriptures are speaking in all those passages from which we infer that the result would be a rival sect, rather than an affiliated branch of the Church itself.

Although an alienation between the different branches of the Church such as that which now subsists between England and Rome, for instance, is undoubtedly a great evil—a contravention of the prayer of our Lord in the night in which He was betrayed,* and involves a tremendous responsibility for those who are truly the causes of it, yet it does not bring in its train the evils for which schisms are chiefly condemned in the New Testament. There being but one Church in a country, the members of the different churches would live in entirely different communities—move in different circles—associate in different spheres of action, and of course have but very rare occasions to come into either contact or collision. Being united among themselves in each particular Church or locality, they would enjoy by far the greatest share of the benefits of an entire unity in the Church. There would be but very little occasion offered for those jealousies, contentions, rivalries, and oppositions, which inevitably result from there being several sects in the same place, and which lead, as they have led, to a great decay of religion, and to the prevalence of infidelity and profanity amongst by far the greatest proportion of the inhabitants of our land.

I am not anxious to conceal the fact, though the object we have now in view does not require any prolonged discussion of it—that there are also alienations and misunderstandings existing to some extent between the different branches of the Oriental Church. And so, too, there are controversies and points of material difference between the several churches in the Roman Obedience, as, for instance, between France and Italy. From what has been said, it will appear that the Church, in any one or all of these separate or distinct nations, has a right to declare itself free and independent of the control of any foreign Bishop or Church whatever, if it should choose to do so. This is a doctrine which the English Church holds most distinctly, and consequently she claims no authority over the Protestant Episcopal Church in the United States which was confessedly founded by her.

Without saying, then, that there is a perfect harmony among all of the Branches in each of the three great divisions of the Catholic Church of Christ—for that manifestly is not the case—I say that we may include all these Churches in three distinct classes.

1. The Eastern, including all those Branches of the Church which have never submitted to the Papal Supremacy—the Russian, the Greek, the Syrian, the Armenian, the Coptic, or Eyptian, the Abysinian, &c., &c.

2. The Churches that are yet in the Roman Obedience, as Austria, Italy, France, Spain, Portugal, &c.

3. Those Churches which were once subjected to the Papal Supremacy, and are now reformed and freed from it, as England, Ireland, Scotland, Norway, Sweden, Denmark, &c., without naming now the midland nations of Europe, when, as we shall see by and by, the case is somewhat different, and omitting to mention, in this place, all those Churches that may have been established by any of the Churches in this class since the Reformation.

In classing the churches of Norway, Sweden, and Denmark, with the Church of England, I do by no means intend to intimate that I consider them as occupying the same position in all respects. In some of those nations, there is no doubt that the Clergy at the time of the Reformation were driven off or out of their official positions, and others put in their places in a manner which was at variance with what has always been regarded in the Church as essential to the validity of the ministerial office. This, however, is a point that we need not discuss here. They are at least Churches that separated themselves at that time from the Roman Obedience; and if their ministry is invalid or informal, the defect can be remedied, as was done with that in the Church of Scotland in 1610.

But no such imperfection or invalidity attaches to the Ministry of the English Church. They were neither driven off nor rejected at the Reformation, but, on the contrary, they were themselves the chief agents in carrying it on. And, in the ordination of their successors, all the rights that have ever been deemed essential in the Church, have always been carefully observed.

We have, then, before our minds, one of the oldest branches of the Church of Christ, reaching back, in the commencement of its existence, to the very days of the Apostles, once subjugated to the Roman Supremacy—but now reformed and free, in the full exercise of her functions as a Church of Christ, and as unquestionably a part of that identical visible society which He and His Apostles founded as any other that can be named on earth; disowned, indeed, by Rome for her Protestantism, but for that very reason owned and fellowshipped by churches older than Rome herself, and which were in CHRIST before the sound of the Gospel had ever been heard in the city of the seven hills. She has had, indeed, some vicissitudes of fortune, but through them all she was the same—the Church of England—the only body of persons that ever claimed to be called by that name, or to which it was ever by any body for one moment supposed to belong.

D.

For the Churchman.

CANADA WEST, 1st Nov., 1848.

Dear Mr. Editor.—Accept my acknowledgments for your courtesy in inserting my letter on the death of the late Archbishop of Paris. Engagements of various kinds have prevented my noticing your strictures before; and though I do think a question concerning the purity and dignity of the Church of Christ, such as that of who can righteously be accounted Her Martyrs, "important," I have no intention of dragging you into an argument on the subject.

Permit me, however, to say, that I must consider my arguments, *weak as they may appear*, still unanswered. If the Archbishop had not, by his previous conduct, *sanctioned* rebellion, then I know not what rebellion is. With the writer in the English Churchman, I have no sympathy, and *argument*, the extract contains none. He appears to me to write far too much in the spirit of those unhappy, self-opinionated men, who, having suffered their affections to go after strange gods, can see nothing but what is excellent either in Rome or her erring children.

That the Archbishop "fell a martyr in the cause of mercy and humanity," I never denied: it might or might not be so: I never mooted the question; but what I did indignantly deny, and what I do still deny, sorrowing that every churchman should not agree with me, is that *the Archbishop did not die a Christian Martyr*,—did not die for the purity of the Faith of the submissive, and yet, the uncompromising Jesus. To die in the performance of acts of temporal mercy, is outwardly noble, and *may be* holy, but is not necessarily so; while to die from the love of Christ and His Truth, is the highest order of holiness: let us not, therefore, my dear Sir, confound the two, as the men of this world and age are ever so anxious to do.

You compare the conduct of the Archbishop Affie, and that of Archbishop Tillotson, in the Revolution of 1688: I think a close examination will satisfy you that there is a great difference in their case; many extenuations presenting themselves for the conduct of the latter, which cannot be found for the former. The Revolution of 1688 was professedly a *religious one*, brought about by fears, real or feigned, of the sons of those whose blood had so recently quenched the fires of that persecution, which had been kindled by that fearful Romish Hierarchy, which the misguided James was seeking to make again predominant: no such fear affected the Clergy of Paris! consequently they were without the excuse of the English Prelate. Again: I am not aware that Archbishop Tillotson, by accepting the Primacy, after the Revolutionary government had been long settled, and doing so, as it is well known he did, with extreme reluctance, ought to be considered as thereby giving his *sanction* to the *means* by which the government *de facto* had been established. No: a deep feeling for the extreme difficulty in which the Church was placed, by the conscientious scruples of the noble Sancroft and his compeers, was perhaps quite reason enough for his doing so. But again: Tillotson was brought up a *Puritan*, and continued so to mature life. He can scarcely be considered, therefore, a sound Catholic guide, since I am not aware that he ever really repudiated puritan principles.

But yet again, Reverend Sir: It cannot be necessary to inform you, that few sound English Churchmen would attempt to defend the Revolution of 1688: we esteem it, though admitting of many palliations, as an unhallowed interference with the kingly authority of Him by "whom kings rule and princes decree justice;" and with the *rights* of Jesus, Who, in His fleshly nature, is made Heir of all things, and, therefore, is, in this respect also, Supreme Governor in the earth, kings and princes being His appointed vice-gerents. We feel, therefore, that the Revolutionists of 1688 would be unable to answer the question, "Who art thou that judgest another man's servant?" We, however, quite agree with you, and the writer in the English Churchman, that it is the duty of consistent churchmen to *submit* to the government *de facto*, though by no means always to *approve* or *sanction* it: indeed I thus stated in my last letter respecting the duty of the French Clergy—"and finally, when a regular government was *de facto* established, they should have quietly submitted to its authority, as that of the powers *that be*." Permit me also to observe in defence of our consistency, that the Service in our Prayer Book containing Thanksgiving for the accession of Wm. III, *has no ecclesiastical authority*, being inserted simply by order of the temporal government, without the advice or sanction of Convocation, and that we, as Clergymen, do not consent to it, our subscription, at our ordination, to the Prayer Book, being to it as it was finally settled in the reign of Charles II. 20th Dec., 1661, about seven years before the Revolution. At the same time the Service may probably be used with a clear conscience, because, though man sinned, God, as He so often does, overruled it for good; and that, though he doubtless punishes the Nation for her sin, and will do so until she repent.

I stated in the commencement, that I did not wish to draw you into controversy: and therefore, with the above vindication of myself, I will conclude; otherwise I think it would not be difficult to show, from your own Catholic and Scriptural admission—"Now we hold to the Divine Authority of civil government, that the powers that be are ordained of God, and that every soul is bound to be subject thereto,"—from these premises I say it would, I think, be easy to prove, that *all* forcible opposition is sin, and that all attempt to *make* such "divine" government, must be presumption, and that, consequently, legitimacy must be divine, and kings rule "by right divine."

Yours most sincerely,
A CATHOLIC.

For the Churchman.

We were pleased with the remarks of Dr. Pusey as quoted by Mr. Parks in your number for the 21st of Oct.,—and cannot but feel, with him, that mildness of rebuke ever accomplisheth the desired end, better than the opposite course. We have too felt a regret to find in the able review of M., occasional *personal applications*, accompanied with *remarks* which it is to be feared are likely rather to divert the mind from the one point, than to centre it upon (what no doubt is the worthy desire of the author) the *great and fundamental errors* advocated by Dr. Aydelott.

The zeal manifested by the Reviewer is worthy of a true son of the Church! We would that every member of the same had equal, to contend as earnestly "for the faith once delivered to the Saints." It is certainly "high time to awake out of sleep," and there is great reason for great thankfulnesss to Almighty God, that He has already raised up so many who are able to meet the flood of error which seems pouring in upon us. In opposing it, however, *principles* not men, we would attack. In fact, the latter scarcely can be done, without detracting in *effect* from the strength of our argument.—There is generally enough of that stimulus in the mind of poor humanity to make all necessary applications. True, there *are* cases where inuendoes by *anonymous* writers ought to (and for the love of truth *must*) be exposed. But these we think exceptions to the general rule. Our Blessed Lord exclaimed "Ye hypocrites"! and the like; but it is evident principles were the object of his aim—leaving the wounded to seek for healing. What we have stated by no means prevents our hearty acknowledgement (with the Rev. Editor) of the service done the Church. With one exception we have no fault to find—but much to praise.

"Evangelical knowledge" has had so many *counterfeits*, that it well becomes any lover of truth to examine whether the article so labelled be *genuine!* When the standards of our Holy Church, as given us by its Greater Head—those blessed doctrines so dear to the hearts of those who have felt their power—who have received heavenly nurture through those elements of Divine Grace—I say when those are assailed, it is time to examine the foundations from which such streams do flow. Neither are we to weigh by the scales of *sincerity* truths of such vital importance. It is no *test* because a man is sincere! The widow mounting the funeral pile gives proof of one, while she is totally deficient of the other.

SUCH "evangelical knowledge" as seeks to undermine the Baptismal Office of our Church, cannot be too soon condemned as spurious!—No more expressive and beautiful language could be used, than that of our Blessed Lord when he called it the NEW BIRTH! Birth is not the whole of being! The living principle just *exists*—but it requires food and nurture to produce the perfect man! So the living principle imparted in Holy Baptism may *perish* for *lack* of *nourishment!* Ay, would that parental (and *other*) sponsors might always realize so fearful a responsibility!

It has ever been a matter of no little astonishment to find those bred in the Church, and especially entering the sacred office of the Priesthood, with the Prayer Book in their hands, in words so plainly expressive of its meaning—should use in their ministry before God's Holy altar those *very words* they condemn! To say the least is there *consistency* in this? Or, could the sin of schism be greater? To say such "is the *Romish* vices" seems by many as sufficient proof of error—but they can have little weighed the matter. If that Church in her awful departure from primitive faith, has retained *ought* of truth, let it be a matter of rejoicing! We will condemn her errors—love truth though *she* claims it!

PLAIN-DEALER.

Philadephia, Oct. 30, 1848.

For the Churchman.

CALLING NAMES.

My Dear "Churchman."—I begin with forgiving you; for I like not a contest in bad blood. But how could you do it? how could you call me "Avernus," when I gave you my word and my hand for it that my name is "Acernus," that is to say, a twig of the "Acer" or Maple family? not a twig now, indeed, but an old seasoned block, like the Mr. Young who died in the ninety-ninth year of his age.—"Avernus" indeed! I belong to neither of the families; for there are two of them; one on this side of the river Styx, at Campania, in Italy, a region which I am confident my ancestors never saw, and the American sugar maple is indigenous; the other on the farther side of the Stygian stream, from which I am certain they did not come. "Avernus"! a place "without birds!" no such opprobrium belongs to the name of "Acernus"; and besides the birds, the very seeds of the Maple tree have wings,—each furnished with one as perfect as that of a bee, bearing far and wide the two beautifully-enfolded leaflets that lie in its tender shell. No more then of this mistake. It is a duty to call *things* by their right names,—much more, *persons*. Pray introduce me again, therefore, to your readers, as ACERNUS.

For the Churchman.

Rev. and Dear Mr. Editor.—As your correspondent "Acernus" in a late communication invites discussion on certain propositions which he has laid down, I venture to appear on the opposite side. I do this however for the discovery of truth, not to contend for victory; and assure him at the outset of my desire to preserve the utmost courtesy and respect. To act otherwise would be to violate the claims which he has now, as he ever has had, upon the reverential affection of all true Churchmen. And if I am in error, let him use his "giant strength" with a temperament of mercy.

"Acernus" holds two regenerations a *baptismal* and a *moral*. The *regeneration of baptism* is "the adoption of both the soul and body by the Holy Spirit, into the covenant of mercy through Christ, the sealed admission to all its benefits here and hereafter, and the pledge of God to fulfil it, if the conditions (repentance and faith) are made good,—while *moral regeneration* is *another* work of the Spirit, including both the germ and the development of all that pertains to the new heart and the new life." This he maintains was held not unfrequently by sound Church divines until a recent period. "Of late," he says, "under fresh teaching, the element at least, of the renewing influence, the entire and only germ of the godly heart and life, is regarded as the regeneration of baptism, effected in that sacrament exclusively; the former distinctive notion of *renovation* being quietly dropped; while that of a *moral regeneration*, besides the *baptismal* is denounced and roughly entreated."

I do not think your correspondent represents with perfect accuracy the opinions of those against whom he contends. It is quite true they hold that the *germ of the renewing influence* is implanted in Baptism, and is an effect, or part, of Baptismal regeneration, but it is not surely identical with it, nor do they hold it to be such. They hold with the Catechism, "that the spiritual grace then given is both a death unto sin, and a new birth unto righteousness." Says Dr. Pusey, "Baptism may obviously be looked upon either with reference to the past or the future; as a passage *from* death or *to* life; as a deliverance *from* sin, or a renewal *to* holiness; a death *unto* sin, ar a new birth *unto* righteousness" . . . "Neither did St. Augustine regard the remission of original or actual sin as taking place in any other way than through the union with Christ, nor doubted he that this union *infused actual righteousness and holiness*, the seed of immortality, and gifts in Christ, far more than had been lost in Adam." (Baptism. p. 22, 23). In my opinion our Baptismal Services teach the very same doctrine as I have endeavored to show in my review of Dr. Aydelott. I do not find any distinction in them between a *baptismal* and *moral* regeneration. If "Acernus" would specify distinctly what are the *benefits* of Baptism in his view, we should understand one another better.

I believe also that this view was substantially that of Bishop Hobart, whose *nomenclature* it is admitted is different from, and *antagonistic* to, that of "*Acernus.*" He says, on p. 67 of the Clergyman's Comp. vol. 2., "Regeneration is always applied in the writings of the first ages of the Christian Church to baptism;" and on page 68, "Without these qualifications, without 'the renewing of the mind,' without dying unto sin and living unto righteousness *for which the necessary grace is pledged in baptism*, and in which the most powerful motives arising from the blessings of pardon and eternal life there proffered are presented, the regeneration of baptism will only increase the guilt and condemnation of those who thus *resist the grace* and contemn the privileges there offered."—Surely, here he connects *renovation* with *baptism*. Let us then consider that the latter is not only a *pledge* but a *channel* of *spiritual* grace, and whatever grace is *pledged* in baptism is also *conveyed* by it. On this principle the grace necessary for renovation being *pledged* in baptism is also *conveyed* by it: that it is not always efficacious depends on the ill-use which is made of it. The grace of the Spirit is resisted, stifled, lost; and the benefits received in baptism are forfeited.

This connexion of *renovation* with baptism is certainly held by the best writers of the Anglican Church. Waterland, in his tract on Regeneration, says (Works vol. 4 p. 428, Oxf. 1843) "It is observable that while our Lord's words make mention only of the *new birth* that is of *regeneration*, the Apostle here in the text (Titus iii. 5) distinctly speaks both of a *regeneration* and a *renovation*, as two things, and both of them wrought ordinarily in one and the same Baptism, here called the laver of *regeneration* and of *renewing* . . . . which, though distinct in name and notion . . . are yet nearly allied in end and use; *are of one and the same original* often go together, and are perfective of each other." And again, p. 430, "Every one must be born *of water and of the Spirit;* not *once* born of water, and *once* of the spirit, so as to make *two* new births, or to be regenerate *again* and *again*, but to be once new born of *both*, once born of the Spirit, in or by water; while the Spirit primarily or effectively and the water secondarily or instrumentally, concurs to one and the same birth, ordinarily the result of *both* in virtue of the Divine appointment." I quote this especially as an authority against the theory of a *moral* regeneration in opposition to a *baptismal* one: and also against the idea that *renovation* is wholly distinct from and independent of baptism. I frankly admit, however, that in some passages he appears to teach that renovation is not communicated at the time of baptism, but afterwards, as in the case of infants. He observes, "It may reasonably be presumed that from the time of their *new birth* of water and the Spirit (which at that very moment is a renewal of their *state* to God-ward), the renewal of the *heart* may come gradually on with their first dawnings of *reason* in such measure as they shall be capable of; in a way to us imperceptible, but known to that Divine Spirit who *regenerates* them, and whose *temple* from thenceforth they are, till they defile themselves with *actual* and grievous sin"—p. 446. The difficulty with this author appears to have been some philosophical difficulties on the powers of an infant's mind, and the connexion of *renewal* with its *intellectual* faculties. I must say that in a matter so supernatural, and utterly beyond our ability to fathom, I feel averse to such speculations, as likely to lead us into error. I therefore would take in their fullest sense, the words of a yet higher authority, the judicious Hooker, who says (Vol. 2, p. 339, Keble ed.), "The grace which is given them with their baptism doth so far depend on the very outward sacrament, that God will have it embraced not only as a sign or token of what we receive, but also as an instrument or means whereby we receive grace, because baptism is a sacrament which God hath instituted in His Church, to the end that they which receive the same, might thereby be incorporated into Christ, and so through his most precious merit, obtain as well that saving grace of imputation which taketh away all former guiltiness, as also *that infused divine virtue of the Holy Ghost, which giveth to the powers of the soul their first disposition towards future newness of life.*" Having premised thus much I proceed to give brief replies to the interrogatories of your correspondent, and trust your readers will refer to them, as they peruse the replies.

I. I do not admit that the "children of God" St. John xi. 52, were "regenerate already"—Whitby says, "the Gentiles are here called the sons of God, not that *they were so at present*, but that they were by faith to be made such, as our Lord calls them sheep who were to hear his voice." Tholuck quotes Calvin as [illegible] God"; and Euthymius as saying "Christ calls them such by *anticipation*."

II. I do not admit the parallelism as the querist understands it. Our Lord was speaking of what was future, the new birth in baptism with all its privileges—the apostle of what was past, the *new birth*, and also of what was even then going on, the renewal of their heart and affections: both of these were essential to their salvation, but both were conferred in baptism.

III. St. Paul means, I presume, that through his teaching and instrumentality they had been brought to embrace the truth—but he could not *regenerate* them, which is the work of God alone. He could only prepare them, through the aid of the Spirit, for the due reception of baptism. The reason why he brings in the promises related at the close of 6 c. 2 Cor. is, that the Cor's. had been made the temple of God by baptism, and were in danger of defiling it; and thus of ceasing to be the sons of God. He does not, however, tell them to be *regenerated*, but to "purify themselves from all pollution of flesh and spirit, and to *perfect* holiness in the fear of God." The more complete this purification, the more fully would they be the children of God.

IV. St. Paul tells the Galatians III. 26, 27, "Ye are all the sons of God through faith in Christ Jesus; FOR as many of you as *were baptized into Christ, have put on Christ.*" In baptism then they became the sons of God, and were incorporated into Christ, afterward they turned unto "the beggarly elements" from which they had been delivered and were in danger of forfeiting their baptismal grace. The Apostle feared he had labored in vain, and had to strive more laboriously than ever to recover them. He labors therefore, for their restoration—conversion—renewal—not their new birth or regeneration which could not spiritually be received more than once.

V. My learned opponent, I conceive, has misquoted the article (27th.) It declares that "Baptism is not *only a sign* of profession, &c., but it is *also a sign of regeneration* or *new birth* whereby as by an instrument . . . . . the promises &c., are visibly signed and sealed." Only *one* regeneration is spoken of, whereby all these benefits are received—grafting into the Church—forgiveness of sins—adoption to be the sons of God—confirming of faith—increasing of grace.

VI. I candidly confess I do not admire the *phraseology* of the prayer in the Homily for Whitsunday, and esteem it, if quoted for dogmatic purposes, unwarranted by Scripture and antiquity. The Collect for Christmas Day in the Prayer Book is much higher authority, "Grant that we *being regenerate* and made Thy children by adoption and grace, may daily be *renewed* by Thy Holy Spirit." This is in accordance with both. Of course there can be no *real* difference between the two forms.

VII. With regard to the passages from Clement Alex. and Gregory of Nyssa, I will answer the question as to glossing, when I know whence they are taken. At present I would remark that probably these authors are speaking, not *dogmatically*, but *figuratively*, or by way of *comparison;* and on such expressions no stress can be laid in a matter of this kind. I think this will appear from the quotation respecting the robber, which, although found in Eusebius [illegible] III. 23, is in fact taken from the tract of Clemens Alex. "Quis Dives Salvetur?" and is not therefore an independent testimony. The robber was not baptised by St. John, but by a presbyter to whom the apostle committed him. He apostatized and was sought out by St. John and reconverted. Clemens says "He (St. John) restored him to the Church, giving a great example of true repentance, and a great proof or token [γνωρισμα] of a regeneration [or new birth], a trophy [τροπαιον] of a visible resurrection." It was the *Apostle* who did all this, not the *robber*, and the language is figurative, denoting the greatness of the work accomplished by him in retrieving such a criminal. A little before, he speaks of the man as "being baptized a second time in his own tears," which of course must be figurative, and renders it more than probable that these expressions are so likewise.

S. Austin does not say that Cornelius was *regenerated* before baptism, but *sanctified*, which is a very different thing. Let us hear Waterland (p. 434), "*Preventing* grace must go before to work in the man *faith* and *repentance* which are qualifications previous to Baptism and necessary to render it *salutary*. Those first addresses, or influential visits of the Holy Spirit, turning and preparing the heart of man, are the preparative *renewing*, the first and lowest degrees of *renovation*. Afterward in Baptism, the same spirit fixes, as it were, his *dwelling* or residential *abode*, renewing the heart in *greater* measure: and if his motions are still more and more complied with after baptismal regeneration, the *renewing* grows and improves through the whole course of the spiritual life." "When Christians have once fallen off, the restoring them again is not called regenerating them, but 'renewing them again unto repentance.'"

I think, too, that it is obvious that these exhortations in the epistles to *renewal*, *repentance*, and the like, are founded upon the fact, that those addressed have been *baptized* and *regenerated*, and endowed with the ability, through the Spirit, to *renew* themselves in soul and mind: and this *renewal* is different from that imperfect change wrought before baptism; inasmuch as it is the *continuation* and *growth* of the spiritual life implanted in baptism.

I would hint likewise, that while I doubt not that the theory of Acernus is very different from that of Calvin, yet his use of the words *moral regeneration* may be confounded with the view of the Genevan and his followers, and thus lead to doctrinal error.

I remain with assurances of the highest consideration, MASTIX.

For the Churchman.

BEAUTIFUL EXTRACT.—"Go abroad, O Christian, in the brightness of mid-day; behold the Sun, pouring forth the lustre of his meridian rays, and imprinting beauty and gladness on every part of this green Earth! It is but the *emblem* of the lustre in which the faithful servants of Christ shall hereafter shine; for 'they that be wise shall shine as the brightness of the firmament:' 'then shall the righteous shine forth as the Sun in the kingdom of their Father.' Go abroad at midnight; behold those golden orbs which roll so majestically in their appointed spheres, studding the firmament with gems of beauty! They are but *emblems* of the reward of the righteous; for 'they that turn many to right courses shall shine as the stars for ever and ever.'"—*Convention Sermon, by the Rev. William Lupton Johnson*, D.D.

THE CHURCHMAN.

New-York, Saturday, Nov. 11, 1848.

The Banner of the Cross has given us, during the two last weeks, an able review of a work published by the Evangelical Knowledge Society, entitled a "Key to the Prayer Book," &c. Sparrow, Nichols, Wheatly, Comber, Bennett, Warner, and others of the Church of England, are old and well known expositors of the Prayer Book. A still later exposition, which, however, has taken the rank of a standard, is the exposition of Bishop Mant, commonly known on this side of the Atlantic as Bp. Brownell's. Bishop Hobart also has published a work on the same subject, better adapted than any other to the wants of American Churchmen. All these are true *Keys to the Prayer Book*, although they may not have this name on the title page. But the Evangelical Knowledge Society instead of furnishing a key of this sort, preferred to take one which, as appears from the review, was forged by a Calvinist, who denies the divine institution of the Episcopacy, and who attempts to explain the Baptismal Service on the theory that the *elect*, and only the *elect* (meaning by this term such as shall finally be saved) are regenerated in Baptism. We learn from the reviewer that the said Society, after this key was duly furbished up for their use by one of their Committees, had a solemn consultation on the subject and came to the conclusion that the 'Key' was *a false key* and would not at all fit the Book whose sense it was designed to open. Now that the *Calvinistic* key is pronounced false. an experiment will probably be made with the *Methodistical* key; and when both are found to be false keys we may hope that the patrons of this "Evangelical" Society will begin to distrbst its professions and look to the Church and her standard expositors for the true key.

The Banner concludes its review with the following significant postscript.

"P. S.—Since the above article was in type, we have learned that this Work has been 'suppressed' by the Society, at its late anniversary meeting in this City, and 'the Key' is itself *locked* up! The Society may suppress their edition, they may allow the *two editions*, printed beforehand to supply the expected demand, to rot upon their shelves in hidden obscurity, but they cannot suppress, they cannot hide from the Church the *fact*, that this Book was published by their own Executive Committee, at a great cost to the Society, and with the following declaration in 'the Preface' to the Society's edition.

'The Committee think themselves happy in being able to present to the friends of the Society the following work, as their first publication. Years would have been required in the preparation of such 'a Key' as is here, in the good Providence of God, supplied them by the piety, discernment, and industry of a Clergymen of the Church of England. They would, therefore, thankfully adopt and publish this volume as, in the main, a correct exponent of their views, and as a book every way suitable for instruction and edification.'

We have shown that the Evangelical Author, and the Evangelical Committee, did not agree as to the details of 'Evangelical Knowledge.' Now we have the additional fact that the 'Evangelical Society' agrees with neither. This melancholy truth we deduce from the whole, that, according to some, Evangelical Knowledge is a very uncertain thing. And we would earnestly advise those who set themselves up in the Church as its *only teachers*, first to settle among themselves *what it is*, and *what it is not*."

☞ We have received the following from the Secretary of the Standing Committee of this Diocess:

The Standing Committee of the Diocess of New York, hereby inform the Clergy and Parishes of the Diocess, that the Rt. Rev. Bishop Doane has been appointed to perform Episcopal Services during the month of November, and the Rt. Rev. Bishop Whittingham, from the first of December until the meeting of the next Annual Convention. Bishop Whittingham will be ready to perform such duties as may be desired, from the 2d to the 8th of December, from the 10th of January to the 10th of March, and during the months of June and August.

By order of the Standing Committee,
BENJAMIN I. HAIGHT,
Secretary.

New York, November 6, 1848.

The following appeal having been handed us, we take this way of presenting it to the public; and we would invite the attention of our readers to it, as worthy of their consideration:

REV. AND DEAR BROTHER IN THE LORD: A new territory has been added to the United States, and thus a new and wide field opened to the blessed influence of our branch of the Church of Christ. Upper California with unparalleled climate, soil and native richness, draws hundreds of our countrymen. More than twelve thousand Americans are already there. It is estimated on reliable authority, that, next spring, many thousands will cross the Rocky Mountains, to seek a home in California. The town of San Francisco, increasing with unprecedented rapidity, and evidently destined to be a central point of American enterprise, has actually a population of more than two thousand Americans.

The importance of establishing a Mission at San Francisco, has been considered by the Domestic Committe of Missions. Having been appointed to that station, and leaving in December, I hope, with God's favor to be in February next, on the field of labor to which I intend to devote my life.

The Mission at SanFrancisco seems, in more than one respect, to have a peculiar claim on the attention and co-operation of the American Churchmen. I abstain from mentioning the expenses of so distant a journey. I would only lay before my Reverend Brethren the importance of going there, with part, at least, of the funds necessary to build a Church, wherein to preach the Word, and to administer the Sacraments; to establish a School, wherein to assemble the children of the hardy pioneer. Not, that the people of San Francisco will be backward in doing their part; the appended note gives proof to the contrary. But, let the warm-hearted and generous Churchmen, enjoying the privileges of civilization, send them a token of brotherly love and communion. Let not the Missionary come with empty hands.—Let him be encouraged in the arduous task before him. Let him bring to the shores of the Pacific, the visible proof, that the Churchmen on the borders of the Atlantic sympathize with their brethren in the common Faith.

Wherefore, Reverend and dear Brother in the Lord, I humbly request your co-operation in this work, by directing the attention of your congregation to it, by reading this letter, or, better yet, by preaching a sermon to impress them with the importance of the subject, and by receiving such contributions as your parishioners will give, as a "free-will offering to the Lord," and forwarding the same to the Domestic Committee of Missions, at New-York, to be appropriated to the purposes herein contemplated.

In the bonds of Christian love,
your servant and Brother,
JOHN L. VER MEHR, Ph. D., LL.D.,
Missionary to San Francisco, California.

Philadelphia, Oct. 26, 1848.

The undersigned cheerfully commends the above to the favorable notice of his Brethren,

ALONZO POTTER,
Bishop of the Prot. Epis. Church in Pa.

The undersigned, residents of, or about removing to California, fully aware of the impartance of establishing the Church in San Francisco, will contribute towards the erection of a Church there; and hope that the call upon the members of the Church, made by the Rev. Dr. Ver Mehr, who has our entire confidence and warm support, may be abundantly responded to.

B. RILEY, *Brig. General U. S. Army,*
ALEX. V. FRASER, *Capt. U. S. R. S.*,
G. C. WESTCOTT, *Brt. Capt. U. S. Army,*
J. W. REVERE, *Lieut. U. S. Navy,*
GEO. A. WARD,
FRANK WARD,
JNO. G. CHRISTIE,
RODMAN M. PRICE, *Purser U. S. Navy.*

ERRATUM.—In the last paragraph but one of the communication of "Mastix," page 3, column 4, o the last number of the Churchman, "Liturgies and holy teachings" should read *Liturgy's holy teachings*—"I would especially commend to your enlightened confidence, and your pious adoption as a rule and measure of ministerial fidelity, our Liturgy's holy teachings—as God's word hath taught *it*." See Journal New-York Convention, 1844, page 96.

For the Churchman.

CONCURRENCE OF "HOLY DAYS."—*Mr. Editor*,—The course which the Editor of the Church Almanac has pointed out with regard to the services of Concurrent Holy Days is highly satisfactory, and of great convenience to the Clergy. A "case," however, arises in some dioceses this year, and may next, for which the Almanac does not provide—the concurrence of the Feast of St. Andrew, and the Thanksgiving for the fruits of the Earth, &c. The latter has the authority of the Church as well as the former. Which is the superior day? Which service is to be used? Perhaps the Editor referred to, or some of your correspondents learned in rubrics, will be kind enough to answer. And oblige

A COUNTRY PARSON.

New Publications.

TRACT UPON TOMB-STONES. By a Member of the Lichfield Society for the encouragement of Ecclesiastical Architecture. A PAPER ON MONUMENTS. By the Rev. Jno. Armstrong, B. A. London, Jas. Burns. Oxford, J. H. Parker.

These are the titles of works of a class seriously wanted in this country, but not easy to be had, at least in a cheap and serviceable form. Though a subject of universal interest, the providing of fit memorials for the dead, especially of such memorials as will edify the living by an obvious conformity to good taste, sound doctrine, and right feeling, has been little in the mind or the heart of the last three centuries. The busy world deems it enough to open its purse-strings for the honor of the dead. The more thoughtful few, whose affection for departed friends has led them to call in the aid of taste and fancy, have seldom been guided in their selection of monuments and monumental devices by anything better than the vaguest sentiment, or in many cases a vulgar passion for display. That epitaphs and tombstones and monuments, clustering as they do around the walls of the Church militant on earth, are silent, but no less impressive preachers from the Church at rest, and that care should be taken therefore, that they preach sound doctrine, or at the least, good morals, is a fact to which the majority of Christians have of late been strangely insensible. Hence, in our ordinary grave-yards, a dead and unmeaning monotony, a perfect medley, "weary, stale, flat, and unprofitable," of grave-stones of the same hue and pattern, of monuments that speak of nothing but the shop from which they came, of inscriptions bad in taste, worse in sentiment, and, worst of all, frequently in doctrine; to all which must be added, as a general rule, an entire absence of all correct symbolism, and eschewing of everything decidedly Christian in form, and a lamentable preference, in cases where symbols or sculptured representations are used, for those which are unmeaning or else decidedly heathen.

The truth is, our age is, according to its proudest boast, an age of Reason; while a proper care for the dead, and the minute and thoughtful attention, which the memory of the dead requires, is emphatically a labor of love. Tombstones and epitaphs are *little things* and reason is apt to slight them. As it leaves the burial of the dead to the undertaker and sexton, it is content to turn over their memory to the stone-cutter or sculptor. The consequence has been, that love, which, according to a Greek epigram, is never slow to resent any slight upon little things, since little things are most like itself, has in our days avenged itself upon reason, by leaving it to the flatness and stupidity of its own devices. We have labored hard to banish from churches and from grave-yards, as well as from society, everything which surly common sense disapproved, and after all, common sense finds as much to offend it as ever; we have scouted sentiment and fancy, and we have got common-place in return; we have got rid of the Christian symbolism which was the growth of an ardent and imaginative age, and now, to relieve the vapid dulness of an age of Reason, we pick up the fragments, unmeaning as they are, or decidedly unchristian in their meaning, of an exploded heathen symbolism.

In the tracts, whose titles are at the head of this article, and in a few similar publications, something has been done in England toward exposing the perversions of taste and feeling which modern grave-yards exhibit. The evil, as connected with *inscriptions*, is so obvious as hardly to require the full and elaborate exposé, at least so we might imagine, which the authors have given. Any person of the slightest serious feeling, who in a pensive moment has lingered in a grave-yard, can bear witness to the innumerable dampers, therein duly provided, to any spark of sentiment, in the homely and often ludicrous epitaphs. Still more will his feelings be shocked if the visiter go there with the enlightened sympathies of a Christian. That the whole system of epitaphs and epitaph writing has become a nuisance, requiring decided steps for its abatement, is, we should suppose, one of those incontrovertible facts, that need only to be stated to be felt.

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* John 17: 21.

That a reform is needed also in the *shape* of gravestones and monuments, and especially where anything like sculpture is attempted, an entire change in the class of devices from which selections are made, may be less obvious from the fact that in all things pertaining to religion, we have so long been in the habit of attaching to form no meaning; or at all events of considering the meaning a mere matter of fancy and therefore of slight importance. So exclusive have we been in our zeal for the word *spoken* or *written*, that the word *imbodied* or *symbolized* has lost much of its peculiar significance. We acknowledge the Church's office as the great teacher of mankind, but we forget that right teaching consists as much (may it not possibly be more?) in dim suggestion, as in direct and logical statement. Yet it would be hard to deny, as a matter of fact, that a *child* is better taught, and will actually learn, more from a teacher who can lead him to *ask* proper questions, than from one who can drill him to answer them. "When your children shall *ask what this thing meaneth*—then ye shall answer"—these words alone, so often repeated in connection with the forms of the Mosaic law, are to a thoughtful mind an admirable defence of that law as a great system of teaching: the very strangeness of its forms, the very grotesqueness, so to speak, of the mask it wore, induced the young and ignorant to *ask questions*. Nay, in a Higher Example still, in Him who was truly the Great Teacher of our race, if we were required to give a common-sense reason for the frequent use He made of outward signs, and formal acts, and significant gestures, of that symbolical robe, so to speak, strangely pictured all over with mystic and parabolical designs, in which His earthly life was invested, could we find any better explanation than that His mode of teaching was graciously designed to lead to right *questioning* on the part of His disciples, and that right questioning is in truth, as Lord Bacon has observed, the real secret of right learning.

Not to pursue farther a line of thought, which might lead us away from our subject, the *grave-yard*, as one of the writers at the head of this article has well observed, *is the poor-man's Church*. Thither he often repairs, when all other Churches are closed, "for doctrine, for reproof, for correction, for instruction." Thence he derives his choicest and best remembered aphorisms. There he is to be found in that frame of mind, to which sound instruction is most like a silent dew. How important it is, then, that not only in the *words* he reads, but in the forms and symbols he encounters, there should be nothing to offend; nothing suggestive of questions, which, as in the case of the funeral urns, and inverted torches, and poppy-wreaths, and such like abominations, can admit of no christian answer; nothing in short which will not either convey sound instruction immediately, or at the least *suggest* thoughts, which will open the mind to receive it in its due time and season.

What is true of the poor, is perhaps still more true of the young. The curiosity, which an elaborate discourse, monotonously read between four blank walls, has lulled asleep, may often be awakened among tombs. That our ordinary grave-yards put many sad stumbling stones in the way of such curiosity, and that the Church as a kind mother to the young, should take care that such offences be removed, and if possible, that sound instruction be provided in their place, seems hardly to admit of question. Were religion designed for philosophers, we might well, like the sages of old, be indifferent to such things, and content ourselves for edification with good prayers and good sermons. But since it is designed also, or even especially, for the *little ones* of Christ, we should beware how we put a stumbling-block in their way by a neglect of those *little things*, through which the eye is caught, and the fancy awakened, and so with proper care, the *heart made better*.

The subject is of more importance perhaps from the steps that have been taken, on the one hand by the Church toward a more tasteful and significant style in the architectural arrangement of churches, and by the world on the other, toward giving at least a more cheerful and attractive air to public cemeteries. Both of these movements are in the right direction; only they should not be separated. If the gloom and monotony of graveyards is to be lighted up, it should only be by the Church. Under her walls alone, and guided by the hope with which she penetrates and illumines the land of shadows, can we venture to displace the cross-bones, and scythes, and eyeless sculls, with which Death is ordinarily surrounded.

With these remarks we leave the subject for the present. In a future number we may avail ourselves of the labors of English Ecclesiologists to cull a few practical suggestions for those who are interested in the matter. If Churchmen could be induced to attend to the memory of departed friends themselves, and to leave less to the officious labor of underlings, a change might soon be effected. We should oftener find words upon tombs, and thoughts suggested, such as we might desire to see in the mouths of those, who having finished their course, are awaiting the final sentence of their Judge.

Classical Series: *edited by Drs. Schmitz and Zumpti.* P. Virgili Maronis Carmina. Philadelphia: Lea and Blanchard. 439 pp. 18mo.

The second volume of the above series: an exceedingly neat book for schools. Its editors, classical scholars, with a European reputation, have prepared an excellent edition for young students, abstaining from overloading the text with notes, while at the same time comments are freely given, to illustrate, and for aid. A full and accurate account of the Poet and his works, is given in the introduction, which is well written. The judicious plan of the editors leaves the scholar, in a measure, to his own resources, and impels to industry and discrimination.

The present is one of a series of authors (Cæsar's Commentaries was the first book) intended "to constitute a complete Latin Curriculum."

Schmitz and Zumpt's Classical Series. Virgil. pp. 439. 18mo. Philadelphia. Lea & Blanchard.

The learning and critical acumen of the editors of this series, afford sufficient warrant of the correctness and accuracy of the text, and their comments upon it. The feature of the book, in this respect, is the omission of a large mass of valuable, incidental and illustrative matter, which still may be gathered from other sources. The student although liberally aided, is nevertheless left very much to his own industry and resources to acquire for himself a mastery of his author.

The object is to prepare "a gradually ascending series of school books on an uniform plan, so as to constitute within a given number a complete Latin curriculum." Cæsar was the first book of this series.

Geography of the Heavens. By Elijah H. Burritt. A. M. pp. 329. 18 mo. Huntingdon & Savage.

Intended as a class book of Astronomy, and accompanied by a Celestial Atlas. It has been revised and corrected by O. M. Mitchell, A. M., Director of the Cincinnati Observatory. A simple, perspicuous, elementary treatise of this kind has long been wanted. Most text books on Astronomy are fit only for students pretty familiar with mathematics. The present work appears to be more suitable for quite youthful students, and to reach the end for which it was evidently intended.

Shandy McGuire; or Tricks upon Travellers: being a story of the north of Ireland. By Paul Peppergrass, Esq. pp. 354. 12mo. New York. Edward Dunigan & Brothers.

An Irish tale, the date of which is laid about a quarter of a century back. It is the old story of Romanist and Churchman over again, and although not so purporting, has still a contemporary interest.

The mechanical execution of the book, typography, paper, and binding, are truly excellent.

Arabian Nights. Part II. Harpers.

One more part will conclude this capital reprint. We advise all who wish to possess the best edition of the most celebrated collection of Oriental Tales, to purchase this.

Duff's North American Accountant. pp. 192. Royal 8vo. Harpers.

A Treatise on Bookkeeping, single and double entry, practically adapted to the United States. Apparently (so far as our mathematical, not commercial, judgment can determine) a very clear, full, and explicit system.

Mr. Duff, a himself merchant, teaches a science of paramount importance to all engaged in trade. His motto, from Dr. Johnson, serves as the best eulogium on this art. "Let no man enter into business while he is ignorant of the manner of regulating books, never let him imagine that any degree of natural ability will supply the deficiency, or preserve multiplicity of affairs from falling into inextricable confusion."

Recommendations from leading merchants and bank officers give characters to the work.

The New-York Ecclesiologist. Published by the *New-York Ecclesiological Society.* H. M. Onderdonk.

The first number of this Periodical, just issued, is in every way creditable to the taste and judgment of its Editors. The address with which it is prefaced shows a just appreciation of the need of correct information for the guidance of those interested in Church architecture, and we would hope a more than just idea of the difficulties in the way of supplying that need. Of the original papers there are two, one on *Cheap Churches*, the other, by Frank Wills, architect, on *Reality in Church Architecture*, which we would especially commend, as dealing fairly with one inevitable evil in the way of putting up good Churches in this country, and suggesting the best practical remedy.

The evil results (we may mention by way of showing from a single specimen the class of subjects that the Ecclesiologist takes in hand) from the necessity in feeble but growing congregations of building according to their present means. What is done cheaply cannot ordinarily be done well. Hence an almost necessary evil at the very start. But when a building is put up at hap-hazard in the bargain, without proper allowance for the the necessity of enlargement at a future period, it will be found in the end not only to have been built badly, but actually to have cost more, than one of proper construction. The remedy proposed is the simple and obvious one of allowing for the future need of the congregation by putting up such an edifice, as can be *made to grow*. This can be easily done by commencing with a distinct idea of what a perfect Church is. For a Church proper and complete consists of three parts, nave, choir, and chancel, of graduated size, the chancel like the Church at Pentecost being narrow and compact, the choir like the thousands gathered in from the twelve tribes of Israel being larger, while the nave in its ample length and breadth may stand for the countless ingathering of the Gentiles. A Church edifice, then, has a *principle of growth*, when it begins with one or two of these parts well-built and durable, and as the demand for Church room increases goes on to add the other. And it is plain, that with a proper plan, such a mode of proceeding will not only diminish the cost, but by obviating the painful necessity of taking down the first erection, will enable a Church as it enlarges to keep up its historical connection with the past—a thing hardly thought of in the mushroom affairs, that we have been in the habit of building.

So much to give an idea of what seems to be *one* practical aim of the Ecclesiologist. For the rest the original papers are good and the selections carefully made. We wish the undertaking good speed, and heartily commend it to that large and growing part of the community, who desire to see the day come back when "he who hewed timber out of the wood," or dug stone from the quarry, "*was known* to be bringing it to an *excellent work*."

Clerical Changes.

The Rev. J. Brinton Smith, having accepted a call to St. James's Church, Kingsessing, has removed from Sussex county, Delaware, and requests his letters and papers to be directed to Darby, Pa.

The Rev. H. M. Denison having removed to Williamsburg, Va., desires his letters and papers to be directed accordingly.

Rev. Edward Magee having accepted a call to the parish of St. Mary's, Delphi, Indiana, requests that all communications addressed to him, be directed to said place.

The Rev. T. N. Benedict having accepted a call to Waterville, Oneida county, requests all letters and papers to be directed accordingly.

Domestic Intelligence.

Western New York.—*Confirmation.*—On Sunday, October 29th, Bishop DeLancey preached for the congregation of St. John's Church, Vienna, in the Methodist Chapel in that village, both morning and afternoon, and confirmed four persons at the morning service.

Prayers and the confirmation preface were read by the Rev. Eli Wheeler, the Missionary of the station. Large congregations attended the services.

New Candidates for Orders.—On the 12th of October, Mr. Edmund Roberts, a candidate for orders, from the Diocess of Delaware, was received into this Diocess.

On the 25th, Mr. Oran Reed Howard, and Mr. Joseph Morrison Clark, were, on recommendation of the Standing Committee, admitted candidates for orders in this Diocess.

These, we understand, make our present list of candidates for orders, *twenty-six*—among whom are one who had been a Lutheran clergyman, one who had been a Methodist clergyman, two who had been Presbyterian clergymen, and ten who had been brought up in early life among our brethren of the surrounding denominations.

Recommended for Holy Orders.—At the meeting of the Standing Committee on the 25th of October, Mr. Edward Meyer, candidate, was recommended to the Bishop for Deacon's orders.

And the Rev. Timothy F. Wardwell, deacon, was recommended for Priest's orders.—*Gospel Messenger.*

New Jersey.—*Bishop's Visitation.*—*Confirmation.*—On Sunday, 24 September, (fourteenth after Trinity) in the Chapel of the Holy Innocents, at St. Mary's Hall, at the early Morning Service, the Bishop confirmed *three* persons. The Prayers were read by the Rev. Mr. Germain, the Principal, and the Preface in the Confirmation Service, by the Rev. Andrew Bell Patterson.

Ordination.—On Ember Sunday, 24 September, (fourteenth after Trinity) in St. Mary's Church, Burlington, the Rev. Mr. Bradin, read Morning Prayers, and the Bishop admitted William W. Lord, A.M., to the order of Deacons, and administered the Holy Communion, assisted by the Rev. Mr. Germain. The candidate was presented by the Rev. Andrew Bell Patterson, who also made the exhortation; and the Epistle was read by the Rev. Dr. Ver Mehr. The Rev. Messrs. Frost, and Parks (of the diocess of New York) were present.

Services of the Visitation.—On Tuesday morning, 3 October, in St. Paul's Church, Hoboken, the Rev. Mr. Pound, (of the diocess of New York,) read prayers, and the Bishop preached, confirmed *three* persons, and administered the Holy Communion, assisted by the Rector, the Rev. Mr. Burnham. The Rev. Mr. Reynolds, (of the diocess of Pennsylvania,) was present. In the afternoon, the Bishop read prayers, and examined the children, after they had been catechized by the Rector.

On Wednesday, 4, in Trinity Church, Newark, morning prayers were read by the Rector and the Rev. Mr. Roberts, (of the diocess of Fredericton,) and the Bishop preached and administered the Holy Communion; the Rev. Mr. Fackler reading the Epistle. The Rev. Mr. Frost was present. In the afternoon, the Rev. Mr. Roberts read prayers, and the Rector administered adult baptism, and catechized the children, who were then examined by the Bishop. The Rev. Messrs. Frost, Fackler and Lowell were present. In the evening, the Rev Messrs. C. H. Halsey, (of the diocess of New York,) and Frost read prayers, the Rector administered adult baptism, and the Bishop preached, and confirmed *twenty-eight* persons. The Rev Messrs. Fackler, Lowell, and Roberts, and Fowler, (of the diocess of New York,) were present.

On Thursday, 5, the Bishop consecrated Grace Church, Newark (the second erected by the parishioners: the former being deemed inadequate). The instrument of donation was presented to the Bishop, by the Senior Warden, Jeremiah C. Garthwaite, Esq., and read by the Rector, the Rev. Mr. Watson. The Sentence of Consecration was read by the Rev. Dr. Ogilby. The Rev. Messrs. Henderson, Williams and Thompson, read morning prayer. The Bishop preached, and administered the Holy Communion, assisted by the Rector, and the Rev. Messrs. Lowell and Roberts; the Rev. Mr. Clarkson reading the Epistle. There were also present the Rev. Dr. Barry, the Rev. Messrs. Adams, Burnham, Fackler, Frost, Germain, R. G. Moore, A. C. Patterson, Peet, Phillips, Putnam, and Sherman, (of the diocess of New Jersey;) the Rev. Drs. Haight and Vinton, the Rev. Messrs Cook, Duffie, Eigenbrodt, Fowler, Geers, Halsey, Harriman, Haskins, Howland, Mahan, S. P. Parker, Southard and Eaton, [of the diocess of New York;] the Rev. Dr. Huntington, [of the diocess of South Carolina;] the Rev. Mr. Wells, [of the diocess of Massachusetts;] and the Rev. Mr. Carder, [of the diocess of Connecticut.]

In the evening, in the old Grace Church, the services of the visitation to Christ Free Mission Church, not yet provided with a building, were held. The Missionary, the Rev. Mr. Lowell, and the Rev. Mr. Roberts, read prayers. The children were catechized by the Missionary, and examined by the Bishop; who also preached, and confirmed *eight* persons. The Rev. Messrs. Henderson, Watson, Fackler, Fowler and Eaton were present.

On Friday, 6, in the Chapel of Grace Church, Van Voorst, the Rector, the Rev. Mr. Patterson read morning prayers, and the Bishop preached, confirmed *eight* persons, and administered the Holy Communion. The Rev. Dr. Barry, and Messrs. Aldis, A. B. Carter, and Wells, [of the diocess of New York,] were present. In the afternoon, the Rev. Mr. Parks, [of the diocess of New York,] read prayers, and the children were catechized by the Rector, and examined by the Bishop. The Rev. Dr. Barry, and Messrs. Aldis and Wells were present.

In the evening, in St. Matthew's Church, Jersey City, the Rev. Mr. Aldis, the Assistant Minister, read prayers, and the Bishop preached, and confirmed *eight* persons; the Rector, the Rev. Dr. Barry, reading the Preface in the Confirmation Service. The Rev. Mr. Wells was present. On Saturday, 7, the Rev. Mr. Aldis read morning prayers, and catechized the children, and the Bishop examined them, and administered the Holy Communion, assisted by the Rector. The Rev. Mr. Moore was present.

In the evening, in St. John's Church, Elizabethtown, the Rector, the Rev. Mr. Moore, read prayers, and the Bishop preached, and confirmed *two* persons. The Rev. Dr. Barre, and the Rev. Messrs. Burnham, and Henry McVickar, [of the diocess of New York,] were present. On Sunday, 8, [sixteenth after Trinity,] the Rev. Dr. Ogilby read morning prayers, the Rector catechized the children, and the Bishop examined them, preached, admitted the Rev. Henry McVickar, Deacon, of the diocess of New York, (at the request of the Standing Committee of that diocess,) to the order of Priests, and administered the Holy Communion. The Rev. Dr. Barry presented the Candidate, and the Rev. Mr. Burnham read the Epistle.

In the afternoon, in a temporary place of worship, at Elizabethtown, the Rev. Dr. Ogilby read prayers, and the Bishop preached. The Rev. Messrs. Moore and Burnham were present.

In the evening, in St. Paul's Church, Rahway, the Rev. Dr. Ogilby read prayers, the Rector, the Rev. Mr. Peet, catechized the children, and the Bishop examined them, preached, and confirmed *six* persons. The Rev. Mr. Burnham was present. On Monday, 9, the Rector read morning prayers, and the Bishop preached, and administered the Holy Communion; the Rev Mr. Burnham reading the Epistle.

In the afternoon, in Trinity Church, Woodbridge, the Bishop read prayers and preached. The Rev. Messrs. Chapman and Peet were present.

In the evening, in St. Peter's Church, Perth Amboy, the Rev. Mr. Peet read prayers, and the Bishop preached. The Rev. Mr. Chapman, and the Rev. Dr. Huntington, [of the diocess of South Carolina,] were present. On Tuesday, 10, the Rev. Dr. Huntington read morning prayers, and the Bishop catechized the children, confirmed *one* person, and administered the Holy Communion. The Rev. Messrs. Chapman and Peet were present.

In the evening, in Christ Church, New Brunswick, the Rev. Mr. Peet read prayers, and the Bishop preached and confirmed twenty-three [making, with one in private, *twenty-four*] persons, in this parish. The Rector read the Preface. The Rev. Mr. Freeman was present. On Wednesday, 11, the Rev. Messrs Phillips and Peet read morning prayers, and the Rector catechized the children, and the Bishop administered the Holy Communion. The Rev. Messrs. Smith and Freeman were present.

In the evening, in St. James's Church, Piscatawa, the Rev. Mr. Stubbs, the officiating Minister, read prayers, and the Bishop preached.

On Thursday, 12, in St. Peter's Church, Spotswood, the Rector elect, the Rev. Mr. Phillips, read prayers, and catechized the children, and the Bishop examined them, preached, and administered the Holy Communion.

On Saturday, 14, at Burlington, the Bishop confirmed *one* sick person, in private.

On Sunday, 15, [seventeenth after Trinity,] in the old Grace Church, Newark, occupied by the congregation of St. Matthew's Church, the Rev. Messrs. Henderson and Frost read morning prayer, in German; the Rev. Mr. Frost catechized the children, and preached in German, and the Bishop confirmed *one* person, and administered the Holy Communion.

In the afternoon, the temporary place of worship occupied by St. Phillip's Church, the Rev. Mr. Sherman read prayers, and the Bishop preached, and confirmed *seven* persons. The Rev. Messrs. Frost and Lowell, and Norton, [of the diocess of Western New York,] were present.

In the evening, in the temporary place of worship, occupied as St. Paul's Free Mission Church, the Missionary, the Rev. Mr. Roberts, read prayers, and catechized the children, and the Bishop examined them, preached, and confirmed *two* persons; one from Christ Free Mission Church, and one of the diocess of Fredericton. The Rev. Messrs. Henderson and Fackler were present.

On Monday evening, 16, in Christ Church, Newton, the Rector, the Rev. Mr. Dunn, read prayers, and the Bishop preached. On Tuesday, 17, the Rector read morning prayer, and catechized the children, and the Bishop examined them, preached, confirmed *five* persons, and administered the Holy Communion.

On Wednesday, 18, [St. Luke the Evangelist,] the Bishop consecrated St. Thomas's Church, Vernon. The request to consecrate was read by the Rector elect, the Rev. Mr. Potter, and the sentence of consecration by the Rev. Mr. Dunn. The Rev. Mr. Sherman read morning prayers, and the Bishop administered infant baptism, confirmed *seven* persons, preached, and administered the Holy Communion.

On Thursday, 19, in St. Luke's Church, Hope, the Rev. Mr. Dunn read morning prayers, and the Bishop preached, confirmed *three* persons, and administered the Holy Communion, assisted by the Missionary, the Rev. Mr. Clarkson. The Rev. Mr. Peake, [of the diocess of Alabama,] was present.

In the afternoon, at St. James's Church, Knowlton, the Rev. Mr. Dunn read prayers, the Missionary, the Rev. Mr. Clarkson, catechized the children, and the Bishop examined them, preached, and confirmed three, [making with one in private, *four*] persons.

In the evening, in Zion Church, Belvidere, the Rev. Mr. Dunn read prayers, the Missionary, the Rev. Mr. Clarkson, administered adult baptism, and the Bishop preached, and confirmed *one* person.

On Friday, 20, in the afternoon, in Calvary Church, Flemington, the Rev. Mr. Clarkson read evening prayers, and the Bishop preached, and confirmed *one* person; the Missionary, the Rev. Mr. Adams, reading the Preface in the Confirmation Service.

On Sunday, 22, [eighteenth after Trinity,] in St. Mark's Church, Orange, the Rector, the Rev. Mr. Williams, read morning prayers, and the Bishop preached, and administered the Holy Communion. In the afternoon, the Rector read prayers, and catechized the children, and the Bishop examined them. In the evening, the Rector read prayers, and administered adult baptism, and the Bishop preached, and confirmed *sixteen* persons.

On Monday, 23, in St. Peter's Church, Morristown, the Rev. Mr. Gardner, [of the diocess of New York,] read morning prayers, and the Bishop preached, and administered the Holy Communion, assisted by the Rector elect. The Rev. Mr. Houghton. [of the diocess of New York,] was present. In the afternoon, the Rev. Mr. Gardner read prayers, and the Rector elect administered adult baptism, and catechized the children, and the Bishop examined them. The Rev. Mr. Houghton was present. In the evening, the Rev. Mr. Houghton read prayers, and the Bishop preached, and confirmed thirteen [making, with one in private, *fourteen*] persons. The Rector elect and the Rev. Mr. Hougton were present.

On Saturday afternoon, 28, [St. Simon and St. Jude] in Christ Church, Belleville, the Rev. Mr. Sherman, the Rector elect, and the Rev. Mr. Lowell read prayers, and the Bishop preached. In the evening, the Rev. Mr. Sherman read prayers, and the Bishop preached, and confirmed *seven* persons.

On Sunday, 29, [nineteenth after Trinity] the Rector the Rev. Mr. Thompson, read morning prayers, and the Bishop preached, and administered the Holy Communion. The Rev. Mr. Parsons was present. In the afternoon, the Rector read prayers, and the Bishop administered adult and infant baptism, and examined the children, after they had been catechized by the Rector. In the evening, the Rector read prayers, and the Bishop preached, and confirmed *nineteen* persons.—*Missionary.*

Maryland.—*Spring Hill Parish, Somerset Co.*—Extract from a letter dated "Salisbury, September 17th, 1848."—"It this is in Spring Hill Parish a sort of festival: it being the time for the semi-annual sermon before the Claggett Society—a period when we review what God has wrought for the Church and through the Church since Colonial days.

"Divine service was celebrated in the regular course at St. Paul's Church, Spring Hill, (our parish church,) at ten this morning. After the Second Lesson the children surrounded the chancel and were catechized and addressed by their Pastor. After the Holy Gospel, the 105th hymn was sung, and a discourse preached, appropriate to the day, from Ps. 112, 6—'The righteous,' &c.; at the conclusion of which, we were earnestly exhorted to remember in our prayers at the Holy Communion, about to be celebrated, the present Bishop of the Diocess, that he may long be continued among us, to feed and rule the Church of God.

"In the evening, divine service was held at half-past three o'clock, in St. Peter's Church, in this place, and the semi-annual sermon for the Claggett Society was preached from Heb. 13, 7, 8. At night, service was again performed in St. Peter's, and the first Lecture of the Annual Claggett course was delivered. The text was Eph. 3, 14, 15; the subject, 'The Church the Family of God, through the mediation of Jesus Christ.' The second Lecture is promised for St. Matthew's night, (Sept. 21.)

"We expect to have our bell in about two weeks: it is to weigh six hundred pounds, and will be hung temporarily in a suitable frame, with covering. The chancel of our church has been greatly improved, by substituting plain stone colors for the ill-done oak graining. It is now in harmony with the rest of the church. The pillars have also changed their very sombre hue."

"The church from the 17th is to be open every day from 9, A. M. to 12, for such as desire to use it as 'the house of prayer.' The minister is to be found in his study under its roof in those hours, unless hindred by sickness, or absent on parochial duty. Quantico and Spring Hill churches are both to be painted. The former is to have a belfry and bell."

The College of St. James.—Extract of a Letter. "On my way home I took occasion to visit St. James's College, in order to place my son there as a pupil, and the appearance of things more than equalled my favorable expectations. From much that I have seen, and more that I inquired, it appears to me clear that institutions of learning will be patronized by those even merely professing to belong to the Church, in proportion as the basis of tuition is decidedly in the direction of the doctrines and principles of the Church, and that the spirit which would suit all is the spirit that will gain and reconcile none."

St. John's Institute.—A correspondent sends us the following extract of a letter received from an intimate friend: "I was *very much* pleased with all I saw and heard of Ten Broeck's school. His boys were exceedingly gentle-mannered and well-behaved—fully as much so, I think, as those of St. James's or St. Timothy's, and that is saying a good deal. Their demeanor and performance in the services were admirable. All the chants were excellently executed, and two of the *boys*, ——— ———, and Mr. ———'s son, alternate in officiating as organists. All that is wanting to J. is an increase of scholars, to have an establishment in most respects equal, and in some even superior, to our other schools.—*Church Times.*

North Carolina.—*Bishop's Visitation.*—The last Sunday in September, and the first in October, the Bishop of North Carolina spent in visiting the missions and schools under the Religious House at Valle Crucis. He reached the first mission (Wilkesboro', 45 miles from the valley,) on the 23d, and was greatly encouraged to find that, notwithstanding an opposition from the sectaries, amounting to serious persecution, the Church had gained sufficiently upon the feelings and affections of the community to bring a number to confirmation and the holy communion, and to secure the building of a small but beautiful and proper church—the first edifice for the public worship of God in the county seat of one of our largest counties. The Rev. W. R. Gries, a deacon from Valle Crusis, is in the immediate charge of the mission, and while called to severe trial has much to cheer and sustain him under it.

The Bishop proceeded from this place to the valley, where he passed some of the happiest days of his life. The Religious House, which cost him much anxiety and labor to establish, he found, under its present Superior Head, realizing his proudest expectations. Everything is conducted upon the best and strictest rule, and characterized by an earnestness of zeal, a depth of self-sacrifice, and a promptness and cheerfulness of obedience which can result only from an absolute consecration of soul and body to Christ, our divine Head. During the last winter, the building which afforded the only accommodation for public worship, was destroyed by fire. And although the utmost labors of the brethren seemed to be required for working the farm, and securing their daily bread, yet they resolved in the strength of God to redouble their efforts for the immediate erection of a chapel. And this, with God's blessing, they accomplished, without one dollar's expense, and in a style and manner, reflecting upon them the highest credit. Though not completed, it was sufficiently advanced to admit of their entering it with thanksgiving to God on the blessed Easter morn, where, ever since, their prayers and praises have ascended three times a day. The antiphonal chanting, the priest at the altar responded to by a choir of well trained boys; while it is highly creditable and devotional in itself—appeals affectingly to the hearts of the poor and ignorant—showing what power might be given to our noble service in the missionary field, by due pains in this particular; showing again, that, while organs are good in their place, they are not necessary to the most simple, and hence most effective, antiphonal chanting.

The Bishop had the happiness to perceive that the holy and self-denying labors of love, so judiciously put forth from this valley of the cross, were just breaking down the prejudices and vices of the surrounding country, and gaining over the good will of all earnest minds. The congregations at the valley especially, have become large, and deeply and seriously attentive; some of the most prejudiced have yielded to the truth, been baptized, and admitted through confirmation to the communion of the Church. Others have ceased their opposition, paused in seriousness, or been forced to bow to the conviction, *that this work is verily of God*. It was also most encouraging to find that the institution had been placed upon a footing, which, from the experience of a year, left no doubt of its ability to sustain itself in everything save the clothing of its members. The property, wholly unencumbered, is made over to the diocess in trust for the benefit of the Religious House at Valle Crucis, conducting the preparatory and theological schools and missions, under its charge, according to the Book of Common Prayer set forth by our branch of "the one Catholic and Apostolic Church." The small debt for the original purchase and stocking of the establishment rests upon the bishop personally, from which he feels no doubt of being soon relieved through the bounty of Churchmen.

From this place the Bishop went to Grace Church, Morganton, where, on the 8th of October, assisted by the Rev. Messrs. Prout and Parker, he admitted to the holy order of priesthood, the Rev. Joseph C. Huske; whose labors in this interesting region have been signally blest to the increase of truth and holiness.

On Sunday, (15,) accompanied by the Rev. Mr. Parker and the Rev. Mr. Gries, he proceeded to consecrate to the worship of Almighty God, St. Mark's Church, Moxville.

On the next Sunday, (22,) assisted by six priests, he consecrated to the same worship the Chapel of the Cross, Chapel Hill. The consecration of this church, the result of the untiring zeal and self-sacrifice of a Rev. brother, is hailed by all sincere and earnest Churchmen as securing to their sons at the University of the State, the great privilege of worshipping God according to the dictate of their own consciences, and of being instructed in the faith and edified by the sacraments, once delivered to the saints.—*Banner of the Cross.*

South Carolina.—*Ordination.*—Joseph Baynard Seabrook, and Edward Charles Logan, were admitted to the holy order of Deacons, at St. Paul's Church, Radcliffeborough, on the Sunday (24th Sept.) after "Ember Week," one of the "stated times" appointed in the Canons for that solemn service. The candidates were presented by the Assistant Minister of St. Paul's, and "the exhortation" was by the Bishop.—*Charleston Gospel Messenger.*

Tennessee.—*Calvary Church, Memphis.*—In this church on the 17th Sunday after Trinity, the Rt. Rev. Bishop Otey admitted to the Holy Order of Deacons, Mr. William Steele, who for three years past, has been pursuing his studies at Columbia under the Bishop's supervision—the sermon was preached from 1 Tim. iii. 13, and the candidate presented by the Rector, Rev. D. C. Page, D.D. In the evening we were pleased at seeing the distinction made in the dress of each order, the Bishop then appeared in his robes, the Rector in his surplice and scarf, and the Deacon in the plain surplice. After the second lesson several persons were admitted to Baptism, among others two colored persons. And after the sermon by the Bishop, the rite of confirmation was administered to twelve persons, one colored. We are glad to see that the Church in the south is awakening to an interest in the religious training of the colored population; there is a colored Sunday School connected with Calvary Church, consisting of about thirty persons, mostly adults, and there are several colored communicants in the Parish. The Church is the only body that can christianize the negroes, and at the hands of Churchmen most assuredly is the work required. And to do this, you must give them such teaching as the Church alone can give, that is *simple* yet *firm* and *unwavering*, not forced upon them in a moment of excitement, but the fruits of long preparation, and steady training in religious principles; this we trust is doing in this Parish, and may He who for our sakes took upon Him the form of a servant, bless the good work already begun, and open the eyes of our brethren in the South to its importance, that these degenerate sons of Africa, who in the early days of our faith could boast their Bishops, and their Martyrs in the cause of Christ, may once more be gathered into His fold, and partake of the benefits of His death and passion even as we.—*Banner of the Cross.*

General Intelligence.

Loss of the Prince of Wales Steam Vessel.—On the 26th of August, the above steamer was wrecked on the point of Ayr, Isle of Man, but providentially all the passengers and crew, with the exception of three persons, were saved. It was between 2 and 3 in the morning that the vessel came in collision with a sloop, by which her bows were stove in, and the water filled the fore-cabin; the three persons who lost their lives were drowned by the water thus rushing in. The mate leaped into the surf with a rope, and reached the shore; the ship's life-boat was lowered, and the rope attached to it; some of the crew and passengers reached the shore in her, with great peril, and the boat's bows were stove in by the violence with which she was thrown ashore, so that it was of no further service to return to the wreck. A passenger describes what took place:

"Some of the ladies were calmly collected in the saloon, when I came below the second time after seeing whether there was any hope of our being saved. There was no screaming, no shrieking, no consternation, among any on board, which in other cases have been so fearful. The captain, the crew, and some of the able-bodied passengers were all cool and all active in doing what they could, but all without seeing any means of safety.

"A lady in the saloon proposed prayer, which was gladly responded to by a clergyman of the Church of England, who then invited all to join him. We knelt down in the rocking saloon, acknowledged the power of God, confessed our sins, asked pardon through Christ and for the comfort of his presence, declared our conviction that he could save us even then, asked him to do so if he willed it, and if he was pleased so to do, that he would impress his mercy on us for time and eternity, thanked him for redemption through Christ, and especially for those who then felt his presence with them. We pleaded, too, for those who had not then a blessed hope of glory. It was a calm refreshing season of prayer, and God was present with us. All seemed much impressed, for many had gathered in during prayer. After a while I went again on deck, and, to my joy and thankfulness, saw a hawser over the stern, held by six men on shore, and two seamen emptying a basket, ropes were soon tied round it, it was swung over the stern, fixed to the hawser by two running nooses, with one small rope from the basket to the shore, and another to the ship, and in this basket (a milliner's frail open wicker basket) were the passengers, men, women, and children, landed, over and through 25 or 30 yards of surf, without a single accident, beyond a wetting from the surf and very heavy rain. The women and children as they landed walked up to the light-house, where they (and *all* in the course of the day) were received, fires lighted to dry them, and every possible hospitality, attention, and kindness afforded to them by the light-house keeper and his family.

"When hands enough were landed to carry the broken life-boat as far as the ship, (which had been all the while drifting northwards, the water having by this time extinguished her engine fires,) she was borne along the shore, another cable brought from the vessel and passed under and around her. The coal shovels were then thrown ashore, and the boat quickly filled with shingle, and thus converted into an anchor, if I may use the expression, which secured the steamer from drifting further north, or tumbling over seawards down the shelving shore; then the landing of the passengers was resumed and safely effected.

"Thus our gracious God heard and answered our prayer, and graciously preserved us—O may it be for more earnest devotedness to his service—yea, preserved us when we had no hope of it, as each moment the ship was expected to go in pieces or tumble over to sea. And not only so, but His providence so ordered the *place* of collision as to redder our safety ultimately practicable, as all the seamen agreed, that had it taken place before we rounded the point of Ayr, or in the open sea, we must have foundered, as our bulk heads were not water-tight; or had it taken place a few minutes later it would have been equally fatal from the precipitous nature of the shore.

"Truly God is good and gracious, his mercies are over all, and I would thankfully acknowledge that ever watchful Providence, which so graciously ordered this event, that we have been preserved from sudden death, though through mercy some of us found, while we thought it certain, that even in death Jesus is a friend that sticketh closer than a brother."—*Toronto Church.*

Legacy to a Clergyman.—Edward Shippen Burd, Esq., of Philadelphia, recently departed this life in the 69th year of his age:—"After making a munificent provision for his now bereaved widow, and remembering with substantial kindness his faithful domestics, and meeting various claims of duty towards distant kindred and connexions, his executors are directed to husband his several properties until the decease of his widow, who has a life interest in the same. When that event shall occur, all the remainder, (variously estimated from $500,000 to a much larger sum,) is to be divided into ten equal parts. Two tenths are appropriated as follows:

"To the Rev. Dr. Henry W. Ducachet, Rector of St. Stephen's Church, for his own interest and behoof, one-tenth, in token of the Testator's respect, and of his grateful recollection of his kindness to his dear departed children, whom, during their life-time, he trained for heaven.

"To the said Rev. Dr. Ducachet, the present Rector of St. Stephen's Church, one-tenth, as *Trustee*, for the interest and benefit of said Church."—*Epis. Rec.*

List of Protestant Missionaries at the several ports of China, with the names of the societies to which they belong, brought down to March, 1848.

The following tables embrace, it is believed, the names of all the societies, and of the missionaries in their employ, now engaged in publishing the Gospel to the Chinese. We are indebted for the printed list containing them, to the kindness of the Rev. Mr. Dean, of Hong Kong.

Names of the Missionary Societies, and the period when they first sent laborers to the Chinese:

1. The London Missionary Society, 1807.
2. The American Board of Commissioners for Foreign Missions, 1829.
3. The Rheuish Missionary Society, (Barmen, Prussia,) 1832.
4. The American Baptist Missionary Union, 1834.
5. The Church Missionary Society, for Africa and the East, (England,) 1836.
6. The Morrison Education Society, (China,) 1836.
7. The Board of the Protestant Episcopal Church in the U. S. A., 1837.
8. The Board of Foreign Missions of the Presbyterian Church in the U. S. A., 1837.
9. The English General Baptist Missionary Society, 1845.
10. The Evangelical Missionary Society of Basle, (Switzerland,) 1846.
11. The Board of Foreign Missions of the Southern Baptist Convention, U. S. A., 1846.
12. The Missionary Society of the Sabbatarian (Baptist) Church, U. S. A., 1847.
13. The Missionary Society of the Methodist Episcopal Church, in the U. S. A., 1847.
14. The Foreign Missionary Society of the Presbyterian Church in England, 1847.

The Netherlands Missionary Society, in 1827, sent out the Rev. Charles Gutzlaff; his connection with it was dissolved in 1835. It has had no other missionary to the Chinese.

'The Medical Missionary Society in China,' was established in February, 1838. Its sole object has been to afford to medical missionaries 'hospitals, medicines, and attendants,' without support or remuneration for their services.—*Christian Witness.*

Antiquarian Researches.—Mr. E. G. Squier, a well-known antiquarian author of New York, has gone westward for a thorough examination of the traces of early civilization in this country. He goes under the joint auspices of the Smithsonian Institute and the Historical Society of New York.—*Ib.*

A mail from Oregon and California will be conveyed from Boston or Norfolk, about the 10th of November, by Judge Bryant, lately appointed to the Supreme Court of Oregon. He will proceed in a government vessel to Chagres, cross the Isthmus to Panama, and there take the U. S. mail steamer for California and Oregon.—*Ib.*

Arkansas.—The newspapers and public authorities of the State of Arkansas are making great efforts to direct the tide of emigratioa to that region. These seem to have been in a measure successful, for the Helena Shield remarks, that within the last twelve months, the influx of population has been greater than any previous year.—*Ib.*

Notices.

P. E. Church Missionary Society for Seamen in the City and Port of New York.—A Stated Meeting of the Board of Managers of this Society will be held in the Sunday School Room of the Church of the Ascension, on Monday evening next, 13th inst., at 7½ o'clock.

Thomas P. Cummings, Rec. Sec'y.
New York, November 11, 1848.

CHURCH OF THE HOLY TRINITY, BROOKLYN HEIGHTS.

A third service will be held in this church at 7 o'clock, on Sunday evenings, until further notice, commencing next Sunday evening, 12th November.

New York, November 11, 1848.—tf

ST. PETER'S CHURCH, BROOKLYN.

The Quarterly Sermon and collection in behalf of this parish, will occur on Sunday evening next, November 12th. Episcopalians generally are invited to attend, at the rooms occupied by the parish in Powers street.

Service commences at 7½ o'clock.
Sermon by Rev. F. Vinton, D. D.
New York, November 10, 1848.

CONCERT BY THE BLIND.

The pupils of the New York Institution for the Blind, will give a Concert at the Female Academy in Brooklyn, on Monday evening, the 13th inst. Commencing at half-past 7 o'clock.

Tickets 50 cents—to be had at the principal bookstores in Brooklyn, and at the door.

New York, November 11, 1848.

ST. SIMON'S GERMAN FREE CHURCH.
(Houston street, between Pitt and Ridge streets.)
Rev. Thomas Cook, Rector.

Divine service is regularly held in the above church every Sunday morning, at half-past 10, and at 7, in the evening.

Friends of the church, acquainted with the German language, are affectionately and earnestly invited to attend.

The Sunday school, which is composed exclusively of German children, commences at 9, A. M., and at 1½, P. M. The instruction is imparted in the English language. Teachers are very much needed. Nov. 11, 1848.

Church of the Good Shepherd—Corner of Market and Monroe streets—Rev. Ralph Hoyt, Rector.—Divine Service on Sundays—morning, afternoon, and evening—at the usual hours; also, service every Thursday evening.

The ladies of this congregation are preparing to hold a Fair, to aid the treasury of the church; and any donations of funds or saleable articles, will be thankfully received, on being sent to 117 Madison street, or to the church any Tuesday evening. November 4, 1848.

☞ With the view of establishing a Free Church in that part of the city, services are held every Sunday morning and afternoon, at 24th street, first house east from the Fourth Avenue. Those who may feel an interest, and are not permanently located elsewhere, are respectfully invited to attend. The hours of service are, 10½ o'clock in the morning, and 3½ o'clock in the afternoon.

N. B. The entrance is from the side door.
New York, October 14, 1848.

CHRIST (P. E.) CHURCH, ANTHONY STREET.
Rev. Charles H. Halsey, Rector.

Services on Sundays at 10½. A. M., and 3½. P. M., until further notice. November 4, 1848—4t

FRENCH CHURCH DU SAINT-SAUVEUR

Divine Service in this Church, 68 Duane street, every Lord's Day, in French, at 10½. A. M., and in English, at 7, P. M.

C. H. WILLIAMSON, Pastor.
New York, October 21, 1848.

☞ The Church of the Redemption, in Eleventh street between 3d and 4th Avenues, is opened for Divine Service, on Sunday evenings, at 7. P. M. Pews are Free.

New York, October 21, 1848

St. Simon's German Free Church.—A number of ladies have associated together for the purpose of preparing for a Fair, to be held a few days before Christmas.—the proceeds of which are to be appropriated towards the erection of a plain but suitable edifice for the above Church.

Ladies wishing to unite, will please send their names and address to Mrs. Cook, 276 Houston, or to Mrs. Duncan, 166 Twelfth street.

Donations will be thankfully received at either of the above places, and at Stanford & Swords, 139 Broadway.

New York, October 14, 1848.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 31st ult., the Treasurer has received the following contributions:

Through E Wilcox, R A in Penn, St John's, New London, Cross Roads, 1 52; Christ ch, Pottstown, Pa, 18—19 52; from "Charles" Mc, through the editors of the Epis Recorder, 20; summer offerings of a family of children, Pendleton, S C, 5; monthly missionary coll, Christ ch, Reading, Pa, for the mission in San Francisco, California, 30. Total, $74 52.

THOMAS N. STANFORD, Treas.,
New York, November 7, 1848. 139 Broadway.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums since his report of 31st ult:

From Christ ch. Leacock, Pa, 2; a friend to missions, Cambridge, Mass, half, 2 50; Christ ch, Macon, Ga, 10; do, do, Greece, 20; do, do, Africa, 20; anonymous, for the African mission, 50; H, for Africa, 2; St George's ch Sunday school, Flushing, N Y, for China, 25; Christ ch, Watertown, Ct, 20; do, do, for Constantinople, 2; Chas Camille, Esq, St Mark's, N Y, half, for Africa, 5; Sunday school, St John's ch, Bellefonte, Pa, for Africa, 6; F, for the church for the Colonists, Cape Palmas, Africa, 3; St Paul's ch, Petersburg, Va, for Africa, 57 50; for China, 57 50—115. Total, $292 50.

J. SMYTH ROGERS, Treas.,
New York, November 7, 1848. No. 2 Park Place.

Bishop Kemper gratefully acknowledges the receipt of 30 94, from the Rev Dr Ambrose S Todd—being the offering of St John's ch, Stamford, Ct, towards the support of a missionary in Wisconsin. 21st Oct., 1848.

The subscriber gratefully acknowledges the receipt of the following sums, since November 1st, for the benefit of the church at San Augustine, Texas:

Cash, $10; "a classmate," $3.
Further donations are earnestly solicited.
S. Cox, Jr.
General Theological Seminary. Nov. 8, 1848.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer acknowledges, since his report of 3d ult., the following contributions, viz:

From Trinity ch, Potsdam, Rev I G Hubbard, 16; Zion ch, New York, Rev Richard Cox, 20 10; Grace ch, Cherry Valley, Rev Joseph Ransem, 5; St Luke's ch, New York, Rev Dr Forbes, (collection 5th inst,) 54 32. Total amount, 95 42.

C. N. S. ROWLAND, Treasurer,
November 7, 1848. 55 Water-street.

SAILOR'S MISSION.

The undersigned acknowledges with thanks the receipt of $5, from L S Thomas, of St Bartholomew's ch, for the purchase of books for the Seamen's Library; also $2, for the purchase of Prayer Books for Seamen, from T C Craven, of Emmanuel ch, Brooklyn.

N. B. Further donations are requested, and may be sent to Messrs. Stanford & Swords, Broadway, or Thomas C. Butler, John street.

D. V. M. Johnson,
In charge of the Church of the Holy Comforter,
Nov. 7, 1848. foot of Dey street.

Died,

In this city, on the 30th of October, Mrs. Elizabeth Fink, relict of the late Alexander Fink, aged 84 years.

Mrs. Fink had been a communicant in Zion Church for over thirty years. She adorned her Christian profession by a life of singular loveliness, and departed, "Having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favor with God, and in perfect charity with the world."

In Newport, R. I., November 3d, Richmond Greenough, only child of Rev. D. Richmond Brewer, aged 17 months.

Advertisements.

THE MOST ELEGANT GIFT BOOK
OF THE SEASON.—D. Appleton & Co., 200 Broadway, have just published THE WOMEN OF THE BIBLE, delineated in a series of Sketches of Prominent Females mentioned in Holy Scripture, by Clergymen of the United States. Illustrated by eighteen Characteristic Steel Engravings. Edited by Jonathan M. Wainwright, D.D One beautifully printed imperial 8vo. volume, handsomely bound. Price $7; morocco extra antique style, $10; plates beautifully colored, $12; do, antique morocco, $15.

Without exception, this is the most elegant volume we have seen from the American Press. Nor is its elegance of the showy kind, but of rich and massive character. The book is a quarto, strongly bound, and heavily embossed in the antique style, with tooled gilt edges. The paper is of exquisitely fine quality, and the typography proportionately beautiful. The engravings are eighteen in number, from drawings by G. Staahl, executed by W. H. Eggleston, W. J. Edwards, W. H. Shote, W. Holl, B. Eyles, F. Holl, J. Brown, and H. Robinson. They are of the highest order of merit, unsurpassed in beauty and finish. Each of the characters delineated in the letter-press is thus illustrated: viz., Hagar, Rebekah, Rachel, Potiphar's Wife, Pharaoh's Daughter, Deborah, Jephtha's Daughter, Delilah, Ruth, Hannah, Abigal, the Queen of Sheba, Jezebel, Athaliah, Esther, Sara, Wife of Tobias, Judith and the Mother of Maccabees.

The superbness of the mechanical portion of the volume is, however, but a small part of its recommendation. This is no ephemerai work, got up for a gift-book, but has intrinsic excellence of a permanent kind. Through the pen-and-ink portraits which accompany the engravings, principles are inculcated, and practical lessons taught, which cannot fail to be productive of much and lasting good. These portraitures are all original, and are contributed by Bishops Burgess, Doane, McIlvaine; Rev. Drs. Sprague, Muhlenburg, Cheever, De Witt, Wainwright, Higbee, Vermilye, Vinton, Potts, Coit, Atkinson, and Kip; and Rev. S. Cooke. Here are writers who need no endorsement. Their ministerial labors and literary works already praise them. We can assure the reader that in this volume will be found lessons which should be learned by all, inculcated in the most graceful diction.

We presume that the price of the volume must confine its purchase to the more opulent, although it is much lower than that of a similar volume in England. To this class we cordially commend the volume as in every respect the most valuable gift-book yet produced. We agree, to its fullest extent, with the sentiments expressed by the accomplished Editor in his dedication: "To thoughtful readers, men as well as women, the one being interested equally with the other in what constitutes the character of mother, wife, daughter, sister, this book of female portraits, drawn from the highest and holiest record of life, is dedicated."—*Com, Ada.*

NEARLY READY.

THE SACRED POETS OF ENGLAND AND AMERICA, during three centuries, chronologically arranged, with biographical and critical notices, by Rufus W. Griswold. Illustrated with steel engravings, one handsowe 8vo. vol.
November 11—1t

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description, with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned in town and country, at moderate charges.

HENRY PILCHER,
Corner of Centre and River streets, Newark, N. J.
November 11.

A LADY, a Communicant in the Church, educated abroad as English Governess, desires a situation in a private family in that capacity.
Apply to Rev. J. McVickar, 8 Columbia College.
November 11—2t

A CANDIDATE FOR ORDERS, who has had some year's experience, and can give the best testimonials of capability, wishes to devote a few hours each week to teaching in some private family in the city. Terms—$48 for a course of 36 lessons. Address (post paid) X. Y., at this office. Nov. 4—2t

FOR SALE—A Pew in All Saints' Church, corner of Henry and Scammel streets. Said Pew is eligibly situated in the Middle Aisle, and will be disposed of on reasonable terms. Inquire of Messrs. Scoles & Cooper, No. 20 Chamber street, corner of Centre street.
November 4—tf

A YOUNG LADY wishes a situation as Teacher, to instruct children in English, French, the rudiments of Music, Writing, &c. Certificates of efficiency, and trems satisfactory.
Address E. F., at this office.
October 28.

TO PARENTS AND GUARDIANS.—Boarding School—Irving Institute, Tarrytown, New York—WILLIAM P. LYON, A. M., Principal.
The Winter Term will open on the 1st of November next.
The course of Study includes the whole range of English branches, together with thorough instruction in the preparatory Collegiate Studies, and in the French Language.
Circulars containing full information, at Clark & Austin's Bookstore, 285 Broadway. Oct. 14—3t

FOR SALE—Two Pews in St. John's Church, unsurpassed for eligibility, known as No. 65, *Middle Aisle*, and No. 39, *North side Aisle*, (body pews.) Apply to Mr. N. Quackenboss, 147 Hudson street, St John's Square, or to the Sexton. October 14—tf

Poetry.

A WELCOME SACRIFICE.

BY THE REV. JAMES GILBORNE LYONS, LL. D.

Vain is the blood of rare and spotless herds
Pastur'd in meads where blue Clitumnus shines,
Vain are sweet gums from lands that Indus girds,
Or diamonds sought in deep Brazilian mines,
Vain are Iberian fruits, and perfum'd flowers
Rich as a Grecian sunset's purest dyes,
If deem'd, when worship claims thy secret hours,
For HIM IN HEAVEN fit gift or sacrifice.

The flocks that roam on thrice ten thousand hills,
Each living thing that moves on shore and sea,
The gems and gold which gleam in caves and rills,
Saba's low shrub, and Lebanon's proud tree,
The fragrant tribes that spring on cliff and field,
That flush the stream, or fringe the smooth lake's brim,
Breathe, burn, and bloom, at His high will reveal'd,
And own with joy their Light and Lord in Him.

Our gains are His, and, laid before the Cross,
These must of our oblations form a part,
But oh! the choicest ores and gems are dross,
If brought without that pearl of price—THE HEART.
The poorest serf who fears a tyrant's nod,
Whose inmost soul hard bondage racks and wrings—
That toil-worn slave may send unseen to God
An offering far beyond the wealth of kings.

Come thou with breast from pride and passion freed,
Hands which no stain of guilt has ever soil'd,
Feet swift and strong for every gentle deed,
Faith, hope, and truth, by sordid crowds unspoil'd;
Come with a spirit full of generous love
For all beyond, and all below the skies:
Make ready thou, for Him who reigns above,
The Christian's gift—A LIVING SACRIFICE.

Selected Matter.

DEFERRED FOREIGN ITEMS.

ENGLAND: *Chapel of Marlborough College.*—The chapel erected for Marlborough College, established for the education of the sons of the clergy, was consecrated by the Right Rev. Dr. Dennison, Bishop of Salisbury, on the Feast of St. Michael and All Angels. The following is a description of the building:

The chapel is dedicated to St. Michael; it is a handsome and capacious structure, built in the English style bordering upon the decorated. It stands on high ground, forming a conspicuous object at the entrance to Marlborough from the Bath road, and gives an appropriate finish to the extensive range of buildings already erected for the use of the College. In plan, the chapel is oblong, and it is surmounted at the four angles by pinnacles of freestone. At the south, west, and north, are three doors, by which the edifice is entered but they are all situated at the west end, and separated from the nave, so as entirely to prevent all interference with the service performed in the body of the chapel. On entering the interior of the building, the effect is altogether pleasing. The dimensions are 126 feet long, by 40 feet 6 inches wide; and the fine open roof, supported by seven wide-spanned arches standing on stone brackets, gives it a lofty and commanding appearance. The floor is paved with encaustic tiles. In the centre of the aisle stands a brass eagle, supported by a bronze pedestal, from which the lessons will be read: it has been presented by the pupils of the College, and has cost upward of £40. With the exception of the stalls at the west end, all the seats are placed sideways, which gives the interior of the building much the same effect as that of the Choir of a Cathedral. The organ is placed in a small gallery at the west end. Altogether the chapel seems well suited to the object for which it is designed, and will hold about 600 people. It has been built from a design by Edward Blare, Esq., and we are informed that the cost of its erection has exceeded £6000.

FRANCE: *Proposed Pantheistic Idol at Paris.*—A scheme has lately been put forth at Paris for converting the Pantheon, agreeably to its name, into an idol temple, in which all religions are to be combined. An artist of the name of Chevenard has been entrusted with the execution of it by M. Ledru Rollin. The plan of the artist is fully developed in the published account from which the following is an extract:—

"Men of all nations, and of all ages, may enter that Temple (the Pantheon), and find there the objects of their worship; the Chaldean his stars; the Egyptian his Osiris, Isis, and Typhon; the Indian his Brahma with all his Avatars; The Hebrew, Jehovah; the Persian, Ormuzd and Ahirman; the Greek and Roman, their Olympus with its full complement of gods; the Christian, his Christ eighteen times glorified; the Northern barbarian, his gods shivering beneath Polar snow; the Mahomedan who hates images, his Prophet with his face veiled by a flame; the Druse, his calf Hakem, with his azure eyes and his lion mask. Every one will be able to say his prayers in that universal Church, the true metropolis of the human race." The chief idol of this pantheistic temple is thus described:—"In the centre the Brahmin Cow is resting with her full face turned upon you, her knees drawn in under her dewlap, ruminating upon some thought of cosmogony. On the right the Persian Griffin, with lengthy claws and shaking wing, seems to guard a treasure; while on the left the Chaldean Sphinx makes a mock of eternity by her granite dreams. On the back of these three beasts soldered together, rests the Egyptian ship, the mystical Bari, which ferries the souls across; the ship carries the ark of the covenant, which is itself surmounted by a *ciborium*, containing the host amid glittering rays. This symbol, executed in red granite, is to be repeated at the farther end of the temple, and to stand in the place of the altar, under a dome of twelve columns supporting a frieze with twelve compartments, where the Olympian gods will be sculptured in *bas-relief*. By this monument, compounded of the symbols of all the modes of worship fused together, Chevenard wished to denote that all religions are but different forms of one and the same idea, and that, seen from a certain elevation, their forms must be indifferent. It is the Word, the great Pan, that humanity adores, under a multitude of pseudonymous characters; all the names of the deities are but epithets of the litany of that one, universal and eternal God; the Word floating in light, that is, the supreme and ruling intelligence of which every animate creature contains a portion, and which man alone bears consciously within his heart and mind. Thus he has made an idol, that is, a plastic image, which every body may worship for it contains the worship of each with its genealogy. Such it behooved the high altar of a pantheistic temple to be; for the mission of pantheism is to absorb in its vast bosom all ideas and forms; it excludes no religion, but assimilates them all.

CHINA: *Missionary Calamities.*—"Dr. Bettleheim and his family have all been murdered at the capital of Loo Choo, where they were residing. Dr. Bettleheim, who went to Loo Choo under the auspices of the Bishop of London, who promised, we believe, to ordain him after a specified term of service in the Loo Choo mission, was a native of Hungary, was originally of the Jewish persuasion, and was educated for the surgical profession. He afterwards conscientiously joined the Church of England. He was a young man of much talent. The disastrous fate which has fallen upon them, is said to have visited the Romish missionaries also. To this mournful catalogue we may add that Dr. James and his wife—the former an American, attached as a medical man to the Baptist mission in China—were both lost by shipwreck within sight of Hong Kong."

THE JESUITS IN THE SOUTHERN HEMISPHERE.—The French ship Arche d'Alliance, which, with its band of Jesuit missionaries, had been lying in Port Jackson for several weeks, suddenly sailed on Good Friday, the 21st instant, having taken on board about thirty of the South Sea Islanders, who, for the last ten or twelve months, have been in the service of Mr. Boyd, by whom, as it is well known, they were brought from the Loyalties, and who had succeeded beyond his expectation in training them to habits of usefulness and industry. By various arts, and a plentiful supply of cocoa-nuts, they were kidnapped by the Arche d'Alliance company of Jesuits, at whose instigation they took from Mr. Boyd's stores the bedding, clothes, cooking utensils, and various other necessaries with which they had been supplied by him. Upon being apprized of this audacious act of the French mission, Mr. Boyd, through Mr. J. P. Robinson, requested the interference of Archbishop Polding, representing to his grace that the men were useful servants, and that they were under engagement to Mr. Boyd; who would, however, have no objection to allow two or three to proceed with the Arche d'Alliance, if their services as interpreters were desired by the mission. Mr. Robinson further explained that this "island labor experiment" had every prospect of success; that many of the Sydney householders had engaged and been much satisfied with the services of the men; and that as a very important step in the difficult problem of colonization, it was desirable that the attempt to interfere with and kidnap the people in Mr. Boyd's employ should be abandoned. Dr. Polding declined to interfere in the matter, on the ground "that he had no control over the French mission;" and Mr. Robinson thereupon obtained from the magistrate of the water-police warrants for the apprehension of the men who had been enticed on board the ship then on the eve of sailing. Before these warrants could be executed, Captain Marceau set sail, waiving the usual form of clearance, and defying the authorities of the port. This officer's conduct will, of course, be represented in the proper quarter, and in so far as he is concerned, full redress will doubtless be obtained; but as regards the audacious outrage by the Jesuit missionaries, it may be advisable to consider the matter in some other form than a tedious and, too probably, unsatisfactory official correspondence.

THE RIVER NILE.—A very interesting journey has been undertaken by the Rev. Dr. Bialloblotsky, under the joint management of himself and Dr. C. T. Beke. The object of the journey is to trace the true sources and branches of the River Nile, in reference to which scientific gentlemen have differed much. The map of Ptolemy is said to vary greatly with the proper bearings of the River. Another object is to ascertain the state of slavery and that trade on the African coast. The expense of this expedition is defrayed by subscriptions from scientific and other gentlemen interested, but we believe the list of subscribers are not too numerous. The East India Company have granted a free passage in their steamer. The result of these researches, it is expected, will add much useful information to the members of the Geographical Society and others.

[From The English Churchman.]

EDITORIAL LIFE.

It would be no unreal statement of the practical difficulties connected with such a journal as ours, if we were to give the following as specimens of letters which we are in the habit of receiving—in fact they are, briefly, the sense and substance of actual letters:—

I.

SIR,—Why do you attack, or meddle with the Romanists: have we not evils and abuses enough of our own to attend to, and to remedy? And why do you ever apply the offensive term "Schism" to the Roman communion in this country?

Yours, &c., A. B.

II.

SIR,—Why do you lay so much stress upon the errors and evils of the popular "Evangelical" system, and so little upon those of Romanism, into which so many even of the Clergy as well as the Laity have been led? And why do you sometimes call it "seceding" to the "Roman Communion," when a man forsakes the Church for what you know to be a "Schism?"

Yours, &c., C. D.

III.

SIR,—Now that the heat of the "Tractarian" and Rubrical controversies has subsided, I wish that you and your correspondents would adopt a more gentle and charitable tone, find less fault, and be less exclusive and dogmatic in your views and opinions. Depend upon it you would have more general influence, and would win over many who now keep aloof from you.

Yours, &c., E. F.

IV.

SIR,—It appears to me, and to some of my friends, that you have of late somewhat lowered the bold and uncompromising tone for which you were once so distinguished. If by this you hope to gain over some of the moderate, safe, half-and-half sort of men, you will not succeed, and you will certainly lose—

Yours, &c., G. H.

V.

SIR,—I trust you do not intend to allow the course taken by "X. X." to pass without comment. You would not do so if he were an "Evangelical," and unless you proceed impartially—"without fear or favor"—you will lose your influence for good. Yours, J. K.

VI.

SIR,—I was much surprised and pained to find you censuring such a man as "X. X."—Granted that he has been saying and doing what many of his friends disapprove, still, his former services, and the high estimation in which he is held, should have secured him from unfavorable comment in your paper. If you make no distinction between friends and foes, you will give offence to many more besides—

Yours, &c., L. M.

VII.

SIR,—Could you not give more secular and less ecclesiastical matter in your paper? As I only see the local paper besides yours, I am desirous of hearing what is going on in the world; and my family wish to have something amusing. A few hints on subjects which concern our rural population would be also acceptable. The extract from N. O., and the paper by P. Q., which you recently published, are very sound and instructive, in their way, but we don't want sermons in newspapers.

Yours, R. S., a Village Pastor.

VIII.

SIR,—I wish you would give less secular and more ecclesiastical matter. As one sees several other papers, we do not look to you for secular, any more than we do to them for ecclesiastical information. Some good practical papers and extracts on the religious and moral questions of the times, with full reports of ecclesiastical intelligence, are what is mainly required in such a paper. Recollect that we bind up, and refer to your journal, and therefore you should give us matter of permanent value, and not such as loses its interest the moment it is read. We want *materials* for *use* among our people.

Yours, &c., T. U., a Town Pastor.

Now, although such letters as these answer each other, so far as we are concerned, yet, doubtless, the writers often fancy that we are inattentive to their suggestions, though—like the old man in the fable—we would fain, and, by turns, we try to, please all parties. The true secret of the whole matter is, that those who subscribe to periodicals of a distinctive and restrictive character, very generally, and perhaps very naturally, fall into the habit of regarding their own opinions, tastes, and feelings, as a faithful type of the entire supporters of such periodicals: hence anything which is inconsistent with that type, is looked upon with a jealous and unfriendly eye.

The practical lessons, then, that we are desirous of impressing upon every one of our readers are these:—1. That *we* have no such type of their opinions, tastes, wants, and feelings by which we can work—and that there is, in fact, *no such type in existence*; consequently, many (we do not say all) of those points which are regarded as errors, defects, and offences, by one of our readers, may be viewed very differently by another, and even by the same person, at another time, and in another case. 2. That we must constantly, and necessarily, rely far more upon the consideration, patience, and charity of our readers, to excuse, or forgive, whatever is distasteful to them, than upon our ability to please every body, at all times—a thing which, when the interests of the Church are at stake, no honest and earnest man can do, even with the most ample time for deliberation, or opportunity for personal explanation, and where only his own opinions and language have to be defended or explained—much less can he do so in our position, and circumstances.

From The English Churchman.

BAPTISMAL REGENERATION.

An Inquiry whether the Doctrine of the Establishment agrees with that of a Tract entitled "Baptismal Regeneration," *by Thomas Brock, M. A., Commissary of Guernsey, and Rector of St. Pierre-du-Bois.* Guernsey: S. Barbet, 1848. (pp. 23.)

Some little time back, the Rev. Thomas Brock, M. A., Commissary of Guernsey, and Rector of St. Pierre-du-Bois, published a pamphlet in Guernsey, in which he set forth as the doctrine of the Church of England, the heretical doctrine of Antebabtismal Regeneration—*i. e.*, that infants born of Christian parents were *thereby* entitled to, and partook of all the covenanted blessings, and that baptism merely notified publicly that the infants brought to the Font were already holy, and members of Christ in right of Christian parentage.

Neither the Bishop nor Clergy of the island, as it appears took any notice of the pamphlet; its author, unmolested, walked over the ground. At length, however, a champion appeared in behalf of the Church, and "Mirabile dictu!" a Dissenter, who has abundantly proved, by extracts from the Prayer Book, that, to use his own words, "the Establishment has bound together two things as the component parts of one rite—baptism with water and the Holy Ghost. (p. 7.)

"This testimony is valuable inasmuch as the author of the "Inquiry," &c., dissents from the doctrine of the Church, and yet expresses himself thus:—

We have found that the language alike of exhortation and of prayer, *before the rite*, supposes and describes the unbaptized infant to be unregenerate. But what of that which follows the rite? Is the language plain? If so, what is the doctrine? "Seeing now, dearly beloved brethren, that *this child is regenerate, and grafted into the body of Christ's Church*, let us give thanks to Almighty God for these benefits," &c. Does the author gravely contend that, according to the Service, "Baptism gives the infant no *new* title to covenant blessings? What, then, are these benefits?" Why were not thanks given before? Clearly because baptism is regarded as the means. Moreover, as if to exclude the possibility of mistake, the phraseology is still more defined in the "Ministration of Private Baptism." It is, "Seeing now, dearly beloved brethren, that *this child is* BY BAPTISM *regenerate*, and grafted," &c. Does this mean that he was regenerate before, or by something else? If men really want to know what the Establishment teaches—not to coin divers and strange doctrines,—can anything be more clear than "this child *is by baptism regenerate?*" It is idle to select a doubtful expression. No sound reasoner *can* elude the force of these words; no Christian *ought* to wish to elude them. It is as plain as possible that the Services of the Establishment suppose the infant to be regenerate in baptism—not before—not after, but therein and thereby." (pp. 14, 15.)

It is as well that, by such an opponent who disapproves of, yet proves, the doctrine of the Church, erring Churchmen should be instructed in the right meaning of the Prayer Book, for nothing is more painful than for a faithful son of the Church to have to contend with a pseudo-Churchman—one who perverts or evades the plain words of the Church Services. The author of "An Inquiry," &c., has done the Church some service in thus honestly exposing this malversion of the doctrine of baptism as taught by the Church.

From the English Churchman.

A DILEMMA.

In Mr. Hay's marvellous work on *Western Barbary*, in Mr. Murray's *Colonial Library*, we have the following odd story:

We were careful not to excite the displeasure of the inhabitants by halting before the entrance to have a peep into the interior; for the Moors, unlike their partially enlightened brethren of the East, prohibit the Christian and the Jew from entering a mosque or other place consecrated by the law of the Prophet, under pain of death, or embracing the faith of Islam. A droll instance of this occurred some years ago at Tangier.

The clock of the "*Jamaa Kebeer*," the great mosque at Tangier, being much out of order, needed some skillful craftsman to repair it.—None, however, of the "Faithful" were competent to the task, nor could they even discover what part of the machinery was deranged, though many put forth their opinions with great pomp and authority; amongst the rest one man gravely declared that a *Jin*, or evil genius, had in all probability taken up its abode within the clock. Various exorcisms were accordingly essayed, sufficient, as every true believer supposed, to have expelled a legion of devils—yet all in vain: the clock continued dumb.

A Christian clockmaker "a cursed Nazarine," was now the sole resource; and such an one fortunately was sojourning at Tangier—"the city protected of the Lord." He was from Genoa, and of course a most pious Christian: how then were they, the faithful followers of the Prophet, to manage to employ him! The clock was fixed in the wall of the tower, and it was, of course, a thing impossible to allow the Kaffer to defile God's house of prayer by his sacrilegious steps.

The time-keeper *Moahkeed* reported the difficulty to the kady;* and so perplexed the gray-bearded dealer in law and justice by the intricacy of the case, that, after several hours of deep thought, the judge confessed that he could not come to a decision, and proposed to report upon the subject to the kaid, advising that a meeting of the local authorities should be called, "For, in truth," said the kady, "I perceive that the urgency of this matter is great. Yes! I myself will expound our dilemma to the kaid."

The kaid entered feelingly into the difficulty of the case, and forthwith summoned the other authorities to his porch, where various propositions were put forth by the learned members of the council.

One proposed to abandon the clock altogether; another would lay down boards over which the infidel might pass without touching the sacred floor; but this was held not to be a sufficient safeguard; and it was finally decided to pull up that part of the pavement on which the Kuffer trod, and whitewash the walls near which he passed.

The Christion was now sent for, and told what was required of him; and he was expressly commanded to take off his shoes and stockings on entering Jamaa. "That I won't," said the stout little watchmaker; "I never took them off when I entered the chapel of the most Holy Virgin," and here he crossed himself devoutly, "and I won't take them off in the house of your Prophet."

They cursed in their hearts the watchmaker and all his race, and were in a state of vast perplexity. The wise Oolama† had met early in the morning, it was already noon, and yet, so far from having got over their difficulty, they were in fact exactly where they had been before breakfast; when a gray-bearded Mueddin, who had hitherto been silent, craved permission to speak. The kaid and the kady nodded their assent.

"If," said the venerable priest, "the mosque be out of repair, and lime and bricks have to be conveyed into the interior for the use of the masons, do not asses carry those loads, and do they not enter with their shoes on?"

"You speak truly," was the general reply.

"And does the donkey," resumed the Mueddin, "believe in the One God, or in Mahomed the prophet of God?"

"No, in truth," all replied.

"Then," said the Mueddin, "let the Christian go in shod as a donkey would do, and come out like a donkey."

The argument of the Mueddin was unanimously applauded. In the character of a donkey, therefore, did the Christian enter the Mahomedan temple, mended the clock—not indeed at all like a donkey—but as such, in the opinion of "The Faithful," came out again; and the great mosque of Tangier has never since needed another visit of the donkey to its clock.

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* A judge.

† Learned men.

Advertisements.

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Amount of Premiums received on the above,	$697,455 61
" received for interest	21,276 43
Total receipts in 3 years	$718,732 04
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Persons may effect insurance on their own lives and on the lives of others. A married woman can insure the life of her husband, which will inure to her sole use and that of her children.

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company, 56 Wall Street, or of any of its agents.

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May 22—tf

ORGANS—HENRY ERBEN, 172 Centre Street, offers for sale the following Organs:

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November 3—yly

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